श्रीः

ऋक्तन्त्रम्

ṚKTANTRAM

A PRĀTIŚĀKHYA OF THE SĀMAVEDA

CRITICALLY EDITED

WITH

An Introduction, Appendices, exhaustive notes, a Commentary called Ṛktantravivṛti and Sāmavedasarvānukramaṇī.

BY

Vidyābhāskara, Vedāntaratna, Vyākaraṇatīrtha,
SURYA KANTA SHASTRI, M.A., M.O.L.
Professor, D. A. V. College
LAHORE.

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॥ ऋक्तन्त्रम् ॥

॥ सामप्रातिशाख्यम् ॥

ऋक्तन्त्रविवृति-सामवेदसर्वानुक्रमणीभ्या-

मुपेतम् ।

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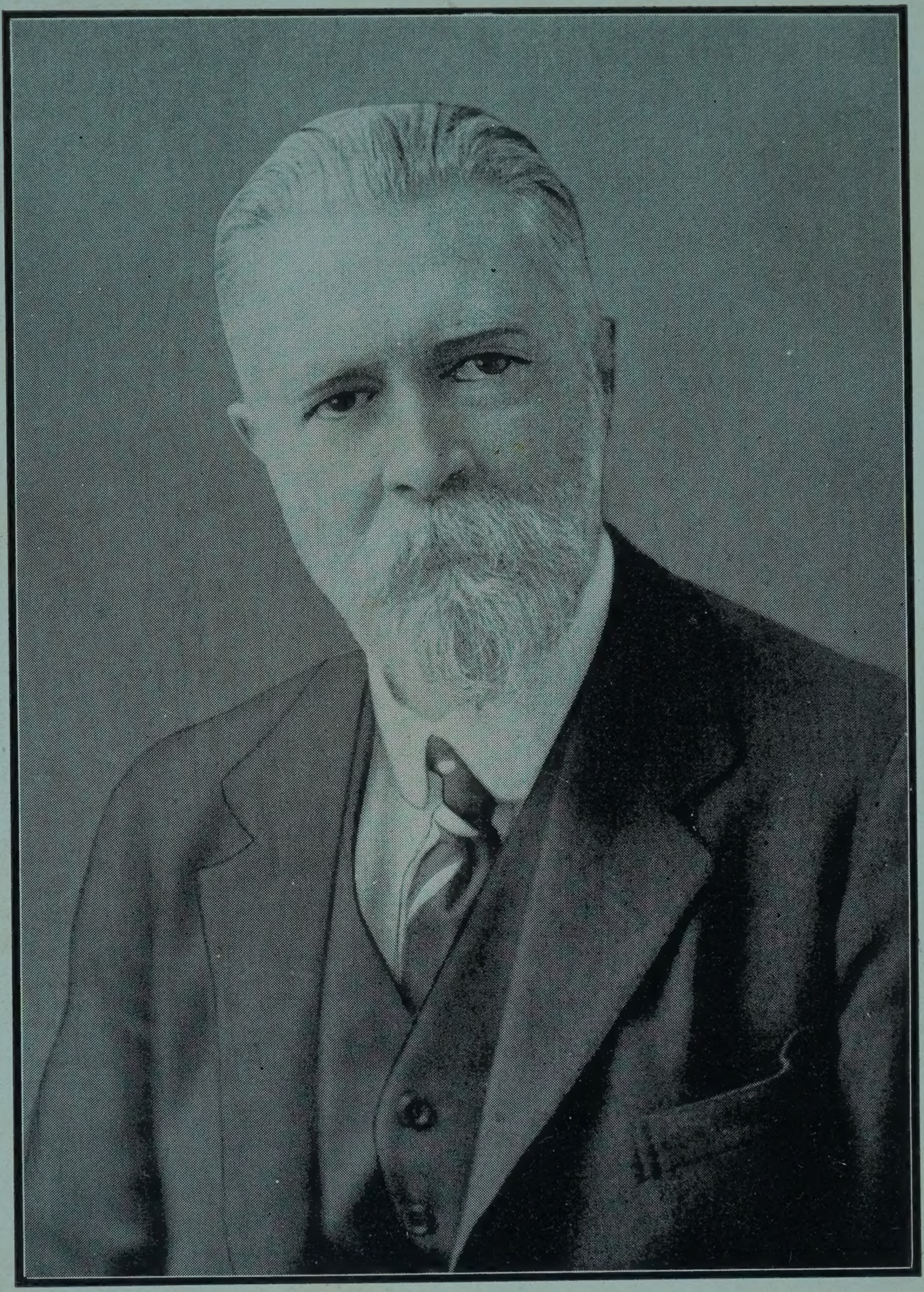
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Principal A. C. WOOLNER, M. A., C. I. E., F. A. S. B.
Vice Chancellor, University of the Panjab.

TO

Principal **A. C. WOOLNER, M. A., C I. E., F. A. S. B**

A GREAT HUMANIST

WHO

through his unwearied services

AS

University Professor of Sanskrit; Principal, Oriental College, Registrar, University of the Punjab (1903-20); Honorary Librarian, University Library (1903-28); Dean of University Instruction; and Vice-Chancellor

has made the University of the Punjab
what it is today,
this humble work is dedicated

BY

his devoted pupil

in grateful acknowledgment of his devotion as a Student and Interpretor of India's Past and of his generous patronage of Indian Research

ON

the most solemn and memorable occasion

OF

The Silver Jubilee of
the University of the Punjab.

December 1933.

PREFACE

I

When I originally conceived the idea of this work, my intention merely was to offer the Ṛktantra, along with the commentary in the Devanāgarī characters, to the Indian students; and at first, I thought that the same might be adequately given within the compass of a very small volume and in a little time. But when, after completing my History of Hindi Literature in 1930, I took up the work seriously, I found it otherwise. The work has been till now utterly ignored and neglected by Sanskrit grammarians, and the way in which Dr. Burnell treated it, left little attraction to a serious study of the same ; the only apparent charm which it claimed was, that this was the only available work of Śākaṭāyana, one of the most ancient Indian grammarians, and this charm was rudely shattered by the erudite editor himself. But a patient and sifting enquiry into the matter led me, ultimately, to think otherwise; and the rich store of facts, which this little treatise yielded to me, supplied me with material, rich enough to build a fine bridge of hypothesis, standing over which we could get a clear glimpse of the glorious region of the rising harvest of Indian grammar, a region till now left quite unlit by my learned predecessors. Standing over this bridge, we are enabled to see the mighty figures of Audavraji, Gārgya and Śākaṭāyana, casting their stately shadows forward on the rich canvass of Yāska and Pāṇini. Nay, more than that. For

the first time in the history of Indian Grammar, we have been vigorously urged to read in the works of Yāska and Pāṇini the essence of what Gārgya and Śākaṭāyana had taught centuries before, centuries that were till now supposed quite beyond the range of history. And thus it was that in attempting to settle one question I raised many more. Wider and wider prospects opened out before me, and thus, step by step, I was lured on into the far-spreading field of Indian Grammar, that had been but little explored by my worthy predecessors. The bridge of Ṛktantra has led us upto Audavraji, whom the Vaṃśabrāhmaṇa mentions among the most illustrious ancients of Sāmavedic traditions; and here we stand up sharp on the edge of a yawning chasm, across which we are quite unable to find any way. I know that hypothesis are very often only temporary bridges to connect isolated facts; and no wonder, if my light bridge should, sooner or later, be superseded by a more solid structure, but my work will still claim its utility and its interest as a repertory of facts.

II

Truth has been my only guiding star, and in the love of truth I have not hesitated to express my views about the origin of the Sāman, which, I am afraid, may not be palatable to my Indian friends and co-religionists. It is, indeed, a melancholy and, in some respects, a thankless task to strike at the foundations of old religious beliefs, beliefs in which, as in a strong tower, the hopes and aspirations of countless devotees, through long ages, have sought refuge from the stress and storm of life. Yet, sooner or later, it is inevitable, as Frazer has put it, that the battery of comparative reseasch should breach these venerable walls, mantled over with the ivy and mosses and wild flowers of a thousand tender and sacred associations. At present the science is only dragging the guns into position; they have hardly yet begun to speak. The task of building up into fairer and more enduring forms the old structures of beliefs,

so rudely shattered, is reserved for other hands, more beautiful than mine, perhaps for future and happier ages. We cannot foresee, and we have no right even to guess the new forms, which our religious beliefs and dogmas will assume in future. Yet this uncertainty must not induce the scientist, from any consideration of expediency or reverential regard for antiquity, to spare the ancient moulds of belief, however beautiful and pious, from the fire of sifting criticism. We must follow truth alone, irrespective of what comes of it or where it leads. I have also discussed, in a new light, of course, the age-long question of the priority of Pūrvārcika over the Uttarārcika. The problem has, for a long time, exercised the minds of two of the most brilliant Orientalists of the day i.e. Oldenberg and Caland. Here I have accepted, though only partially, the verdict of H. Oldenberg on my own independent ground and have, in parts, rejected both, and that too, on my own account.

These and many other things have been touched and discussed in the Introduction, and many more, particularly those, connected with the Prātiśākhya literature proper, will be found in the notes.

III

A word now about the manuscript material. The manuscript material, on which is founded this edition of Ṛktantra, is as follows :—

A. This MS. belongs to the Central Library of Baroda. No. 12912 (a) p. 24 of the Catalogue of MSS. in the Central Library, Barauda, Vol. I. Leaves 4; granthas 70; Saṃvat 1682; size 9. 1/2 × 4. 1/2; material light-coloured paper; number of leaves in the full MS. 19; number of lines per page 10; character Devanāgarī.

Contents. It gives the text of the Ṛktantra and Sāmatantra. It is distinctly and correctly written.

B. Its number is 12917; leaves 19; granthas 500; Catalogue of the MSS. in the Central Library, Baroda p. 24. Its size is 9 × 4. 1/2; material paper; number of lines per page 10; characters Devanāgarī. It is a copy of the text together with the commentary, each separate rule being followed by its own comment. It is distinct and virtually correct. The appearance of the paper and orthography point out that the MS. is, in no case, later than the 15th A. D. It may be earlier. The MS. has been of great help to me.

C. This MS. belongs to the Adyar Library. Its No. is 33 E 12 gra 8; A Catalogue of the Sanskrit MSS. in the Adyar Library, Part I, p. 48. It is written in grantha characters; the total number of lines in the MS. is 200. It was transcribed into the Devanāgarī script for me by Mr. E. Krishna Variar. It gives the text alone and is fairly correct.

As regards the text of the Ṛktantra all the MSS. virtually agree. As for the first Prapāṭhaka and the commentary, the MS. B. seems decidedly better than the one used by Burnell.

With regard to the punctuation and euphonic combinations in the commentary, I have taken liberties for the sake of inserting references to the examples. Burnell and B. are in no slight degree discordant with each other, inconsistent with themselves and at places quite careless of the requirements of the sense. In fact, they offer no sure standard to follow. For the occurrence of virāmas, as printed, I am alone responsible. But at places—and these are many—where Bur. and B. are agreed in matters of punctuation and reading, I have followed them in the text, but have proposed my emendations in the notes, which alone can make the text sensible; and in that alone lies the real test of the ability of the editor.

In the same method are treated minor orthographical peculiarities, such as writing a sibilant instead of visarjanīya before an initial sibilant and so on. I have not, however,

thought it advisable to interfere with the practice of writing anusvāra, instead of a nasal before initial dentals, because the practice is a peculiar feature of the Sāmavedic literature. Cp. note on 178. Similarly in citing examples on sūtras 269–271, I have closely followed the manuscript authority, and have given only one letter, where the sūtras require doubling; thereby showing that the phenomenon of doubling, which once formed so prominent a feature of the Vedic euphony, fell into abeyance at some time, and to this time belong, invariably all our Sāmavedic MSS. Cp. note on 271. and Macdonell, Vedic Gr. p. 21.

In making references to the SV., I have used only two numbers, the first designates the Ārcika and the second denotes the consecutive number of the stanzas, as was done by Burnell, and was lately adopted by M. Bloomfield in his Concordance. The divisions adopted by Benfey,—and those are the real and logical divisions of the SV.—would have covered too much space; and this would have spoiled the beauty of the printing. For the same reason I have dispensed with the use of Indian virāmas in favour of the English full stop after brackets, when they occur in between two examples.

A MS. of Ṛktantra-vivṛti (No. 26 G. 34 gra 23 Catalogue No. of p. 48) was secured from the Adyar Library, which was transcribed for me into the Devanāgari script by Mr. Variar, and the same has been printed here for the first time. Burnell also had a copy of it, which he later on made over to the British Museum. It would have taken long time to get the same from London, and moreover, I knew from its specimen, printed by Burnell in the Introduction of his Ārṣeya brāhmaṇa, that it would offer me little help in constructing the correct text. I therefore forewent the idea of delaying the work on that account.

A codex containing numerous works on Sāmveda, some of them being of intrinsic worth, was secured from the same

library. And I got from it Laghu-ṛktantra-saṅgraha (33 D 12 gra 20 Catalogue p. 48) Sāmaveda-sapta-lakṣaṇa (33 D 12 gra 20 Catalogue p. 54) and Sāmavedasarvānukramaṇī by Tālavṛntanivāsin (33 D 12 gra 20 Catalogue p. 54) transcribed into Devanāgarī for my personal use. The first two works have a direct bearing on the Ṛktantra, and will therefore be printed with copious comparative notes and references in a separate volume. Important extracts have been given from the third, which seems, to all intents and purposes, a modern work.

In my notes on Ṛktantra I have instituted a careful and exhaustive comparison with other Prātiśākhyas and Pāṇini, have discussed in detail the peculiarities of the Sāmavedic grammar, and have made for that, the fullest use of all the eminent Indian and Western writers on the subject. In making references to the examples, catalogued in Laghuṛktantra and Sāmasaptalakṣaṇa, I have followed the most tedious method i.e. SV. = RV. = RT. RPr. = VPr. = TPr. = and CA. for each example, and have thus succeeded in presenting. more or less, a complete picture of the whole Vedic euphony. In fact, my aim has been throughout to follow meticulously the comparative method of studies, in which I have been very liberal, perhaps more liberal than may seem worthwhile even to German scholars. But I preferred to err in this direction than the contrary.

And it will not be any exaggeration if I say that, having this booklet of Prātiśākhya literature in his hand, the student of Vedic euphony will not feel the necessity of studying any other Prātiśākhya or a kindred work.

IV

I shall have occasion to speak in the Introduction of the extreme brevity and curtness of the text and the commentary. Thus, though only imperfectly aided by the commentator, I have yet enjoyed one compensating advantage

over those, who have hitherto undertaken the publication of works of this class, in that I have been able to avail myself of the results of their labours. Had it not been for their efficient help, more particularly that of Whitney, Benfey, Burnell, Wackernagel and Macdonell, much in the present treatise, of which the explanation has now been satisfactorily made out, might have remained obscure; and I desire to make a general acknowledgment of my indebtedness to them and a host of other brilliant orientalists of Europe and America, whose authority I have cited very often, and with a very great regard, indeed. Much as I owe to these big luminaries in their individual capacity, I owe infinitely more to the collective Western Scholarship, my debt to which it is simply impossible for me to acknowledge here adequately. My interest in this kind of comparative Vedic study was first excited by the works of Pischel, Geldner, Oldenberg, Caland, Macdonell and Keith, who opened up a mental vista, undreamed of by me before. But it is a long step from a lively interest in a subject to a systematic study of it, and that I took this step is entirely due to my beloved ācārya, Principal A. C. Woolner, M. A., C.I.E. The debt which I owe to the vast stores of his knowledge, the abundance and fertility of his ideas, the unfailing sureness and clearness of his judgment and above all, his unwearied kindness, can never be over-estimated. Never did I feel happier in my life, and I mean it to be taken literally, than while sitting at his feet and listening to his brilliant exposition of the Veda and the comparative Indo-European Philology. Woolner ! what a glorious word ! It stands, to *me*, for an immense volume of hard work, a mass of original research, touched by the spark of genius, and expressed with the fire of the true teacher. Nay more. It stands for two things that are infinitely better than charm and popularity, fairer than even wisdom: uprightness and honour. And if I, inspite of getting the privilege of working under such a ripe scholar, have been able, hitherto, only to touch, as I am quite aware, only the

fringe of a great subject, to finger only a few of the countless threads, that compose the mighty web of Oriental Studies, it is not because of the teacher's negligence, but merely because neither my time nor my knowledge, little as it is, has hitherto allowed me to do more. I am also indebted, in my literary pursuit, to Dr. Lakshman Sarup M. A., D. Phil., Professor of Sanskrit Literature, whose name conjures up many pleasant hours spent in his company, many memories both blissful as well as sad, and many benefits. I am obliged, for readily procuring MSS., to my colleague and friend Pt. Bhagavaddatta B. A., Superintendent, Research Department, D.A.V. College, Pandit Hans Raj, Librarian, Lal Chand Library Lahore and Lala Labhu Ram, Librarian, Punjab University Library. I must also record my thanks to Messrs. Mehar Chand Lachhman Das, Lahore, who at my request started, in these days of terrible depression, the Series of Oriental Publications and thus, have laid the oriental learning under a deep debt of gratitude.

But the one person whose name I cannot pass over in silence, and to whom my debt with regard to this volume is particularly heavy, is my wife śrīmatī Sukhada Devi; for to her has fallen the task—necessarily laborious and exacting—of preparing indices to the RT. Nothing has, indeed, encouraged me more in this arduous and fascinating pursuit of research, than the loving and meticulous care, with which she, my comrade of many hard years, has always helped me in my literary pursuits.

D. A. V. College, Lahore
Śrāvaṇī, the day of Rakṣābandhana. SŪRYA KĀNTA
5. 8. 1933.

CONTENTS.

LIST OF ABBREVIATIONS.

AB. Aitareyabrāhmaṇa. Ed. by Haug, Bombay 1863; Satyavrata Sāmaśramin, Calcutta 1895.

Altind. Gr. Altindische Grammatik. By J. Wackernagel. (Compare with it Bartholomae, ZDMG. L. 674-735) Göttingen, 1896.

Anc. Skt. Lit. A History of Ancient Sanskrit Literature. By M. Müller. London, 1860.

APr. Atharva Prātiśākhya. Ed. by Vidyārthī. Lahore, 1923.

Arbr. or Arṣeyabr. Ārṣeyabrāhmaṇa. Ed. by A. C. Burnell. Manglore, 1876.

AV. Atharvaveda. Ed. by R. Roth and W. D. Whitney. Berlin, 1856.

Bergaingn. Bergaign et v Henry. Manual pour etudier le Sanscrit Vedique. Paris, 1891.

BKSGW. Beitrage der Könige Sachs Geselschaft der Wissenschaften.

BLWGI. Beitrage zur Literature wissenschaft und Geistes Geschichte Indiens. Bonn, 1926.

BrU. Bṛhadāraṇyakopaniṣat. Poona, 1902.

Bur. Burnell's Ṛktantra. Manglore, 1879.

CA. Caturadhyāyikā. Ed. by W. D. Whitney. (JAOS.) New Haven (New york), 1862.

ChU. Chāndogyopaniṣat. Poona, 1890.

Comp. Gr. Comparative Grammar. By Bopp. London, 1885.

Critical Studies. Critical Studies in the Phonetic Observations of Indian Grammarians. By Siddheshvar Verma. London, 1929.

Dbr. Daivatabrāhmaṇa or Devatādhyāyabrāhmaṇa. Ed. by Jivanand. Calcutta, 1881.

Dr. or Drāh. Drāhyāyaṇaśrautasūtra. Ed. by J. N. Reuter. (Incomplete) London, 1904.

Ele. of South Ind. Pal. Elements of South Indian Paleography. By A. C. Burnell. London, 1878.

Einl. Einleitung zum Sāmaveda. Benfey. Leipzig, 1848.

Epigr. Ind. Epigraphica Indica.

Gesch. der Ind. Lit. Geschichte der Indischen Literature. By M. Winternitz. Leipzig, 1909.

GGA. Göttingische Geleherte Anzeigen.

GGKP. Gobhilīyagṛhyakarmaprakāśikā. Benares. 1905.

Grundriss d Indoarischen Phil. Grundriss der Indoarischen Philologie und Altertumskunde. Ed. by George Bühler; 1896 ff; F. Kielhorn (since 1899) and now by H. Lüders and J. Wackernagel. Strassburg.

Hist. of Skt. Lit. A History of Sanskrit Literature. By A. A. Macdonell. London, 1917.

Ind. Ant. Indian Antiquary. Bombay, 1872 ff.

Indiens Lit. und Cult. Indiens Literatur und Cultur in historischer Entwicklung. By von Schroeder. Leipzig, 1913.

Ind. Phil. Indian Philosophy. By S. Radha Krishan. London, 1923.

Ind. Stud. Indische Studien. Ed. by A. Weber. Leipzig, 1850 ff.

Int. to RPr. Introduction to the ṚkPrātiśākhya. By Mangala Deva. Oxford, 1922.

JAOS. Journal of American Oriental Soceity. New Haven (New York) 1850 ff.

JB. or Jaimbr. Das Jaiminīyabrāhmaṇa in Auswahl. By W. Caland. Amsterdom, 1919.

Jainp. Beitrage zur Grammatik des Jaina Prakrit. By Müller. 1876.

JGOS. Journal of German Oriental Soceity.

JNMV. Jaiminīyanyāyamālāvistara. Ed. by Theodor Gold-

stucker. London, 1878; M. M. Śivadatta. Poona, 1892.

JRAS. Journal of Royal Asiatic Society. London, 1834 ff.

JS. Jaiminīya Saṃhitā. Ed. by W. Caland. (Indische Forschungen, ed. by A. Hillebrandt) Breslau, 1907.

Kāṭhakopa. Kāṭhakopaniṣat. Calcutta edition.

KS. Kāṭhakasaṃhitā. Ed. by von Schroeder. Leipzig, 1900.

KGS. Kāṭhakagṛhyasūtra. Ed. by W. Caland. Lahore, 1925.

KZ. Kuhn's Zeitschrift.

Lanman C. R. A Statistical account of Noun-inflection in the Veda. (JAOS. 1840) 325-601

Lāṭy. Lāṭyāyanaśrautasūtra. Ed. by Ananda Chandra. Calcutta, 1872.

LŚ. Lomaśī Śikṣā in Śikṣāsaṅgraha.

LŚŚ. or ŚŚ. Laghuśabdenduśekhara. Benaras, 1911.

Mbh. Vyākaraṇamahābhāṣya. Ed. by F. Kiehhorn. Bombay, 1892; M. M. Śivadatta. Bombay, 1917.

Modern Eng. Gr. A Modern English Grammar. By Otto Jesperson. Heidelberg, 1922.

MS. Maitrāyaṇī Saṃhitā. Ed. by von Schroeder. Leipzig, 1888.

N. Nānābhāi on Puṣpasūtra.

NārŚ. or NŚ. Nāradī Śikṣā in Śikṣāsaṅgraha and Burnell's RT.

Nir. Nirukta. Ed. by R. Roth. Göttingen, 1852; L. Sarup. Lahore, 1927; The Nirukta, its place in Old Indian Literature, its etymologies. By Mannes Skold. Lund, 1926.

Out. of Eng. Phon. An Outline of English Phonetics. By Daniel Jones. Cambridge, 1932.

P. Pāṇini; Pāṇini's Grammatik. By Otto Böhtlink. 1887.

Phil. der Upa. Paul Deussen. English Translation. Edinburgh, 1908.

Pp. Padapāṭha.

PW. Petersburger (Sanskrit) Wörterbuch. By Otto Böhtlingk and R. Roth. 1852-1875.

PSikṣā. Pāṇinīyaśikṣā with a gloss. Ed. by Becana Rāma. Benares, 1887.

PpS. Puṣpasūtra. Ed. by R. Simon. München, 1908.

PVB. Pañcaviṃśabrāhmaṇa with Sāyaṇa. Ed. by Anand Chandra. Calcutta, 1870–74; Translation by W. Caland. Calcutta, 1932.

PārŚ. Pārāśarī Śikṣā in Śikṣāsaṅgraha.

Rel. and Phil. of the Veda and Upa. Religion and Philosophy of the Veda and Upaniṣads. By A. B. Keith (HOS. 31–32) 1925.

Rel. of the Veda. Religion of the Veda. By M. Bloomfield. New York, 1908.

RPr. ṚkPrātiśākhya. Ed. by M. D. Shastri. Allahabad, 1931.

RT. Ṛktantra.

RV. Ṛgveda. Ed. by M. Müller. London, 1873.

RVPp. Ṛgvedapadapāṭha. Ed. by M. Müller, 1873.

ŚA. Śabdānuśāsana of the Jaina Śākaṭāyana. Ed. by Gustav Oppert. Madrass 1893 ; Bombay, 1907.

ŚB. Śatapathabrāhmaṇa. Ed. by A. Weber. Leipzig, 1924.

Śabdak. Śabdakaustubha. Chowkhamba Skt. Series, 1929.

ŚR. Śabdaratna. Ed. by Rāma Shastri. Benares, 1888.

ŚŚS. Śāṅkhāyanaśrautasūtra. With the Commentary of Varadattasuta Ānartīya. Ed. by A Hillebrandt. Calcutta, 1888.

ŚS. Śikṣāsaṅgraha. Benares Skt. Series, 1873.

Sāy. Sāyaṇa.

SBE. Sacred Books of the East. Ed. by M. Müller. Oxford, 1879 ff.

Shpbr. Saṃhitopaniṣadbrāhmaṇa. Ed. by A. C. Burnell. Manglore, 1877.

SK. Siddhāntakaumudī. Ed. by M. M. Śivadatta. Bombay, 1909.

SRV. Sāyaṛa on Ṛgveda. Ed. by M. Müllar, 1890.

SV. Sāmaveda. Ed. by Theodor Benfey. Leipzig, 1848.

SVPp. Sāmaveda Padapāṭha. Ed. by Satyavrata Sāmaśramin, Calcutta.

Systems of Skt. Gr. Systems of Sanskrit Grammar. By Belvalkar. Poona, 1918.

TA. Taittirīyāraṇyaka. Ed. by R. L. Mitra. Calcutta, 1872.

TB. Taittirīyabrāhmaṇa. Ed. by Shama Sastri. Mysore, 1921.

TPr. Taittirīya Prātiśākhya. Ed. by W. D. Whitney (JAOS) New Haven 1871; with Tribhāṣyaratna by Shama Sastri, Mysore, 1906.

TS. Taittirīyasaṃhitā. Ed. by Mahadeva Sastri, Mysore, 1894.

Vākyap. Vākyapadīya. Ed. by Rāma Kṛṣṇa Shastri. Benares, 1884.

VBr. Vaṃśabrāhmaṇa. Ed. by Satyavrata Sāmaśramin. Calcutta, 1892.

Ved. Stud. Vedische Studien. By Pischel and Karl F. Geldner. Stuttgarter, 1889.

Ved. Myth. Vedische Mythoiogie. By A. Hillebrandt. Breslau, 1891, 1927.

Vedic Chant. Vedic Chant Studied in its Textual and Melodic Form. By J. M. von der Hoogt, 1932.

Veda of Black Yajus. Veda of Black Yajus School Translated. By A. B. Keith, (HOS. 18 and 19). New Haven, 1914.

Vedic Gr. Vedic Grammar. By A. A. Macdonell. Strassburg, 1910.

VPr. Vājasaneyī Prātiśākhya. Benares Skt. Series 1888; Calcutta, 1893.

VS. Vājasaneyī Saṃhitā. Ed. A Weber. Berlin, 1852; by Lakshman Shastri. Bombay, 1912.

W. Wörterbuch zum Ṛgveda. By Hermann Grassmann. Leipzig, 1873.

Whitney W. D. A Sanskrit Grammar. Leipzig, 1879.

WZKM. Wiener Zeitschrift fur die Kunde des Morgenlandes. (Ed. by Bühler.) Wien, 1887 ff.

YV. Yajurveda, with the Commentaries of Uvaṭa and Mahīdhara. Chowkhamba, Benares, 1912.

YVŚ. Yājñavalkya Śikṣā in Śikṣāsaṅgraha.

ZDMG. Zeitschrift der Deutschen Morgenlandischen Geselschaft. Leipzig, 1847 ff.

CORRIGENDA.

The reader is requested to consult notes, while reading the text; corrections and emendations proposed therein are not repeated here.

TEXT.

P.	L.	Read	For
14	9	उच्चानुच्चसंधि॰	उच्चानामुच्चसंधि॰
18	14	त्रिरक्रान्तग्रहणात्।	त्रिरक्रान्तग्रहणात् ?
20	2	अणीत्यधिकारः	त्यधिकारः
24	13	176	177
25	5	23	123
95	20	महाँदीनि	महादीनि
26	8	228	128
28	1	124	142
28	5	1, 6	16
31	5	पुरस्कृतो	पुरुस्कृतो
34	8	आपद्यते	आपद्मते
34	16	लुबुदेषसस्य	बुदेषसस्य
36	15	31	25
38	13	पश्यञ्	पश्यन्
51	13	त्यमूषु	तमूषु

NOTES.

P.	Col	L.	Read	For
1	2	21	Koṇḍa॰	Kaṇḍa॰
3	2	17	explicit	explicite
6	1	6, 31.	chords	cards
6	2	9	consonants	consonents
11	2	34	phenomenon	phenomena
19	2	16	explicitly	explicitely
25	1	2	phenomenon	phenomena
37	2	31	sahaḥ | jāh SVPp. explanation wrong. It is not saha | ojāh but sahas | jāḥ |.	

INTRODUCTION

I

Ṛktantra belongs to the Sāmaveda.

The text, commonly called Ṛktantravyākaraṇa, belongs o the SV. and not to the RV. This is shown by the following:–

a) It frequently alludes to sāman, stobha and the like. Cp.:–

Terms.	Sūtras.	Terms.	Sūtras.
aṃsvāda and nigāra	11	stobha	150
sāman	39	him	90. 266
rājana (sāman)	123	gati	29. 111
kiṭkiṭ	10	grā (grāmegeyagāna)	113

(b) The technical terms, used in it, belong to the Sāmavedic literature. This will be shown in details later on.

(c) Naigi and Audavraji, the two ancient ācāryas of the SV. alone are cited.

(d) Ṛc 1. 337 is quoted on 89. This is not found in the ṚV, but only in the SV. The above facts show that Ṛktantra belongs to the SV. and not to the RV. It is needless to refer to the commentary in support of this view.

Ṛktantra is a Prātiśākhya of the SV.

A Prātiśākhya was defined by Goldstucker[2] as "a gra-

1. "tantramiva tantram | dairghyeṇa prasāritāstantavastantramity-ucyante | yathā tadanekasya tiraścīnasya tantoranugrāhakaṃ tathedamaphyanekasya lakṣyasyetyarthaḥ" Nyāsa on Kāśikā Vol. I. p. 2.

2 Goldstucker, Academy, July 9, 1870, p. 270, quoted by Burnell, RT. p. vii; Caland. PVB. Int. p. vii.

mmatical treatise which shows how the padas must change in order to become the real hymnical text, and again, how by means of the krama, the padas become the true representatives of the Saṃhitā". The SV. has no krama text,[1] but in other respects, our treatise agrees with this definition, and we may safely call it a Prātiśākhya.

But because a Prātiśākhya, as its name implies, must be concerned with a particular Śākhā of a Veda, our treatise must belong to a particular Śākhā of the SV. and not to all of them. Burnell has given the following Śākhās[2] of the SV.:-

(1) Kauthuma.
(2) Jaiminīya.
(3) Rāṇāyanīya.
(4) Gautamī.
(5) Naigeya.

To which of these Śākhās does the RT. belong ?

(*1*) *It does not* primarily *belong to the Jaiminiyaśākhā.*

(a) The prominent feature[3] of the JS. is the conversion of ḍ into l. This is not stated in it.

(b) Rule 58 prescribes circumflex for 'vṛdhe 'smān' (SV. 1. 239). The JS. reads 'vṛdhe asmān'; hence the rule is not applicable to it.

(c) Rule 114 prescribes raṅgatva for ā in cases like 'svarvā ঽ.' The phenomenon is not found in the JS. Cp. Benfey, 'svarvā ঽ asurebhyaḥ.' 1. 254 = JS. 'svarvaṃ asurebhyaḥ;'

1. ṛgvedastu ghanāntaḥ syād yajurvedo jaṭāntakaḥ |
sāmavedaḥ padāntaḥ syāt saṃhitāntastvatharvaṇaḥ ||
Yohiprāptilakṣaṇa, a MS. work in the Madras Library, No. 948.

2. Müller, Anc. Skt. Lit. Caraṇas, pp. 365-378; Bur. RT. p. xxvi; R. Simon, Vedische Schulen, pp. 27-31; Prapañcahṛdayam, p. 19; Sāmaśramin, Trayīparicaya p. 40.

3. Caland, JS. p. 33. For a discussion on ḍ = ḷ, cp. Turner "Middle Indian-ḍ and ḍḍ" in BLWGI. 4. 35.

'mīḍhvā᳝ asmabhyam' II. 982 = 'mīḍhvamasmabhyam;'
'agne devā᳝ ihāvaha' II. 142 = 'agne devaṃ ihāvaha.'

(d) Rule 112 implies 'vasū᳝ riha,' 'rudrā᳝ ādityā᳝ uta' and so on. JS. on the contrary reads 'vasuṃriha,' 'rudraṃ ādityam uta' and so on.[1]

(2) *Our treatise does not* primarily *belong to the Śākhā of Sātyamugri and Rāṇāyana:–*

Patañjali states that the followers of Sātyamugri and Rāṇāyana read a half *e* and *o* in instances like 'sujāte eśvasūnṛte,' 'adhvaryo odribhiḥ sutam'. According to Bhaṭṭoji[2], the fact was expressly noted in the Prātiśākhya of this Śākhā. This is not referred to in our treatise.

(3) *RT. does not* primarily *belong to the Gautamīśākhā.*

The Gautamīśikṣā[3], a treatise on the doubling of (SV.) consonants, makes in the end the following statement:–

"atha saptākṣaramekamudāhṛtaṃ prātiśākhye । tra hi tra hi yinikṣva (1. 301) iti nanakaṣaṣaṣavāḥ । gautamenoktam । "na saptākṣarāt paraḥ saṃyogo bhavati ।"

This is significant, as it shows that there existed a Prātiśākhya, presumably of the Gautamas, which recorded this phenomenon. Our treatise does not even hint at it.

(4) *RT. does not* primarily *belong to the Naigeyaśākhā.*

On sutra 94, the commentator cites 'endra sānasim' (1. 129) as an example of the guṇa sandhi. The Saṃhitā of the Naigeyas has 'aindra sānasim'.[4]

(5) *The treatise* primarily *belongs to the Kauthumaśākhā.*[5]

1. For other peculiarities cp. Caland, JS. pp. 32–35.

2. Cp. note on 82.

3. Burnell, RT. p, xxxvi.

4. Benfey, SV. Einl. p. xxxii.

5. In later times the followers of this Śākhā spread in the Gujrat. Cp. R. L. Mitra, Chāndogyopaniṣat, translation Introduction p. 4; Siegling, Die Rezensionen des Caraṇavyūha p. 27. The Kauthumas and Rāṇāyanīyas use seven notes in music, while the Jaiminīyas use six and others only five. Cp. the verses at the beginning of PpS. IX. 22 and R. Simon, PpS. p. 495.

The references to the ṛc, in the sūtras, are without any exception, found in the Kauthuma SV. The commentator has closely followed the same text. Moreover, we meet with explicit statements to this effect. To quote only one:-

"kauthumānāṃ ke vā granthā adhyetavyā iti cedatrāha kaścit":-

"dvipañcāśadime granthāḥ śākhāyāḥ kauthumeriha[1] ।
proktāḥ sāmodadhau yasmācchraute smārte suniścitāḥ ॥
tasmādvai sāmaśākhāyāṃ granthabhedo nigadyate ।
śrautasmārtodite yasmānna muhyeta kathaṃ cana ॥
veñāraṇyakamūho'tra rahasyaṃ gānamucyate ।
chandasyāraṇyake caivaṃ mantraḥ sottarakaḥ smṛtaḥ ॥
chandasyāditrayaṃ stobhaḥ sapadaṃ syāccatuṣṭayam ।
tāṇḍyaḥ ṣaḍviṃṣakaṃ sāmavidhānārṣeyake tathā ॥
devatādhyāyavaṃśākhyāḥ saṃhitopaniṣattathā ।
aṣṭamopaniṣacciva brāhmaṇe samudāhṛtāḥ ॥
nāradī lomaśī śikṣā gautamī ceti vai tridhā ।
kalpasūtraṃ tathā kṣudraṃ lāṭyāyanakameva ca ॥
upagranthaḥ pañcavidho nidānaṃ tāṇḍyalakṣaṇam ।
anupatsthādanustotraṃ kalpānupadameva ca ॥
etaddaśavidhaṃ sūtraṃ sāmageṣu ca viśrutam ।
ṛktantraṃ sāmatantraṃ ca sañjñālakṣaṇameva[2] ca ॥

1. Caland has treated these treatises in detail in his Einleitung to the JS. pp. 1-14; PVB. pp. 1. viii.

2. According to Burnell (Catalogue of a collection of Sanskrit Mss. London, 1870, p. 41) the last two Prapāṭhakas of Ṛktantra are called Sañjñāprakaraṇa. Caland holds (PVB. Intr. p. vii) that this is probably the same as the Sañjñālakṣaṇa, mentioned in the Caraṇavyūha. But the last two chapters of the RT. have nothing peculiar to claim this appellation and a separate reference in the Caraṇavyūha. We have, on the other hand, a Sañjñākaraṇabhāṣya, a Ms. work in the Library of Asiatic Society of Bengal. (A Descriptive Catalogue of Skt. Mss. in the Government Collection. The Asiatic Society of Bengal, Vol. II, p. 1052) which is a commentary on Sañjñākaraṇa, a treatise in sūtra form on the stobhas

dhātulakṣaṇakaṃ[1] ca syāditi vyākaraṇāni ca ।
anukramaṇikā ceti naigeyaṃ ca tataḥ param ॥
phullaṃ gobhilagṛhyaṃ ca mantralakṣaṇakaṃ tathā ।
gāyatryādividhānaṃ ca tataḥ stobhānusaṃharaḥ ॥
chandogapariśiṣṭaṃ tu gṛhya saṅgraha[2] eva ca ।
śrāddhakalpe tato vedyāsādhanaṃ gobhilīyakam ॥
snānavidhirupākarma śrāvaṇena paro vidhiḥ ।
dvipañcāśadime granthā vṛṣotsargāntagāḥ smṛtāḥ ॥
iti kauthumaśākhāyāṃ granthasaṃkhyā yathākramāt ।
etānadhītya nikhilaṃ vedoktaṃ jñātumarhati ॥

GGKP. pp. 28–29.

This makes the position quite clear. But assuming that the RT. belongs to the Kauthumaśākhā, how to explain those statements of it, that apparently apply to the texts of other Śākhās, and references to the authorities, that have their own Śākhās. The explanation will be found in the following:–

The precise scope of a Prātiśākhya.

The original and perhaps more significant term for the Prātiśākhya was the pārṣada, which implied that the treatise in question belonged to a social group (pariṣad) in which, among other things, the general principles of phonetics were adopted to Vedic texts, by oral instruction[3]. According to

or particular words put in, in chanting the various sāmans. And this is exactly what the Caraṇavyūha seems to have in view, and what the context here requires. A similar treatise is Akṣaratantra, edited by Satyavrata Sāmaśramin, but not mentioned by Caland in JS. and PVB.

1. Not yet identified.

2. Printed text has gṛhyāsaṅgraha. But cp. Ms. Bodl. W. 504 "gṛhyasaṅgrahaṃ nāma pariśiṣṭaṃ gobhilaputrakṛtam" I have adopted this only partially.

3. S. Varma, Critical Studies, p. 12. pariṣad and saṃsad = gathering for open discussion, opposed to upaniṣad, which implied secret instruction. Oldenberg is inclined to believe that the real sense of the term upaniṣad is worship or reverence and that the word expresses the same meaning as upāsanā. ZDMG. 1. 427 ff. Liv. 70 ff; Die Lehre der Upaniṣaden p. 37. For the view of Deussen cp. Phil. of Up. p. 16 ff.

Yāska[1] each Caraṇa of a Veda had its own pārṣada, and the term Prātiśākhya, which obtained later on to designate these treatises, has been etymologically explained by Mādhava[2] as "pratiśākhaṃ bhavaṃ prātiśākhyam" and this leaves absolutely no doubt that there existed, at some time, as many Prātiśākhyas as there were schools of the Vedas[3].

But contrary to this, the author of Vaidikābharaṇa[4] states, in no less explicit terms, (a) that the word Prātiśākhya

1. padaprakṛtīni sarvacaraṇānāṃ pārṣadāni | Nir. 1. 17. For the difference between Caraṇa and Śākhā cp. Müller, Anc. Skt. Lit. pp. 125–129; 377, 378. Cp. also his admirable discussion on Caraṇa pp. 364–378.

2. Jñānendra Sarasvatī on SK. Pāṇini IV. 3. 59.

3. (a) Six Prātiśākhyas are available:—
   (1) TPr. belonging to the Aukheyas.
   (2) VPr. belonging to the Vājasaneyins.
   (3) RPr. belonging to the Śākalas.
   (4) RT. belonging to the Kauthumas.
   (5) CA. belonging to the Śaunakaśākhā of the AV.
   (6) APr. newly discovered: text with a copious commentary in the press.

   (b) References are found to three more:—
   (1) Sātyamugri Prātiśākhya. Cp. above.
   (2) Gautama Prātiśākhya. " "
   (3) Cārāyaṇīya Prātiśākhya. Devapāla on KGS. (1. 5. 1.) refers to it. He says "tathā ca cārāyaṇīyasūtram" "purukṛte chvachrayoḥ" iti puruśabdaḥ kṛtaśabdaś ca lupyate yathāsaṃkhyaṃ che chre parataḥ" | See Caland, KGS. For kṛcchra = kṛpsra cp. Macdonell, Vedic Gr. p. 31. I owe this information to my friend Pt. Bhagavaddatta of the D.A.V. College, Lahore.

   (c) There may have existed a distinct Prātiśākhya for the Bāṣkala Śākhā of the RV. Referring to "na ṛte śrāntasya sakhyāya devāḥ" the commentator on ŚŚS. (xii. 13. 5) states:—
   "apadruto nāma sandhir bāṣkalānāṃ prasiddhaḥ | tasyodāharaṇam" | This sandhi has not been noticed by the RPr. which is, otherwise, most comprehensive and complete. Does it not hint at a RPr. other than the present one?

4. On TPr. IV. 11. "dvitriśākhāviṣayatve'pi tadasādhāraṇatayopapatteḥ | tathā bahvṛcām śākalabāṣkalātmakaśākhādvayaviṣayaṃ prātiśākhyaṃ prasiddham | "

refers to a group of Śākhās, (b) that the RPr. pertains both to Śākala and the Bāṣkala Śākhās (c) and that the examples quoted by the TPr., but not found in the extant text of the TS. must be traced in the extinct Śākhās of the Veda. This is tacitly confirmed by Uvaṭa[1] and the commentators of other Prātiśākhyas. How to explain this conflict ?

The conflict explained.

The "winged songs" of the Vedas, which had been composed at widely separated periods of time and space, were united at some time in collections, and ascribed to famous ṛṣis of prehistoric times, preferably to the earliest ancestors of those families, in which the songs in question were handed down[2]. And, as may be expected in a time, when there existed no central authority[3], and people either did not know how to write, or if they did, as I think very likely[4], they did not, perhaps

1. Cp. "mṛgyamudāharaṇam" RPr. vii. 33; "upāgatyeti saṃhitāyāṃ na dṛśyate | vṛttāvidamudāharaṇaṃ dṛṣṭam ||" Uvaṭa on RPr. vii. 33. Cp. also vii. 54.

2. Winternitz, Gesch. der Ind. Litt. Vol. I. (Eng. trans.) p. 57.

3. Even AB. VIII. 14. 23 shows how little real empire existed. Cp. also N. N. Law, Ancient Indian Polity pp. 13 ff.

4. Bloomfield. The Rel. of the Veda p. 21. According to Bühler, whose theory has been generally accepted, the Brāhmī alphabet was of Semitic origin, and derived ultimately from a Phonecian script. Cf. Cambridge History of India p. 62; Bühler, Indische Paleography (Grundriss d. Indo-arische Phil.). Rhys Davids preferred a pre Semitic Fuphratan origin via Dravidian traders. For the theory of Egyptian origin cp. Lehnmann Haupt, ZDMG, Lxxiii. pp. 51—79. In Mahenjodaro and the Indian Civilisation Vol. II, Ch. XXII (pp. 423 - 432) Prof. Langdon makes out a strong case for deriving the early Brāhmī alphabet of India from the script recently discovered in Indus. But according to Sir John Marshall (Vol I. p. 52) it is no more than a surmise, prompted mainly by resemblances between the two. Prima facie there is a strong presumption in favour of the Brāhmī alphabet having been evolved, like other alphabets, from a pictographic script, especially as it is now established that such a script had actually been in use on Indian soil. I am, however, inclined to follow Prof. Langdon.

for secrecy's sake[1], commit them to writing, the variations in the arrangement of contents and text, were inevitable. And since these collections, that presuppose a tolerably elaborate scheme of priestly practices in connection with the hymns addressed to the gods[2], were meant mainly for utilitarian purposes, the priest must have shaped and reshaped them according to the requirements of the sacrifice, which naturally varied with different sets of the priests. Again, the hymns were, in no way, entirely immune from the phonetic law of change. A certain number of local varieties in accent and pronunciation, and in the recital of the hymns, crept in and became sanctioned by the tradition of different families or schools. These could not be given up, nor was there any means of determining which was the ancient and most correct way of reciting the sacred songs of the Veda. Thus there arose Śākhās and upaśākhās.

We have just noted that sacrifice was the dominant note of the Vedic life[3], and just as a priest regarded the ritual of

1. Winternitz, Gesch. der Ind. Litt. Vol. I. p. 32. Read Chapter on "Die Schrift und die uberlieferung der Indischen litteratur" 28–37.

2. Bloomfield, Rel. of the Veda p. 31.

3. (a) Hillabrandt showed (ZDMG. XL. 708) that in a stage earlier than that recorded, the Ṛgveda was a definitely practical collection of hymns, arranged according to their connection with the sacrificial ritual. Against this cp. Oldenberg, GGA. 1907 pp. 211 ff.; Keith, JRAS. 1908 pp. 224-9; The Rel. and Phil. of the Veda Vol. I. p. 1. cp. also Geldner, Ved. Stud. Vol. I, "Die Metaphorische Bedeutung von vṛjana" p. 144 et seq; Bloomfield, Rel. of the Veda, Chapter "The Hieratic Religion". The Ṛgveda is, in general, a hymn book for use at the three-fire ceremonies. They are a hieratic literature in a very extreme sense. Not only do they reflect the class interests and the class view point of their priestly authors, but they devote themselves exclusively to this ultra-hieratic phase of religion, the religion centring about the three-fire cult. Not only are secular matters not primarily considered at all, but even those more popular religious performances are ignored, which did not require this elaborate ritual, and which formed the staple religion of the great mass of the Aryan people Nearly all of the few

is school as full of magic and mystic power, so also he held he text of his school particularly mystic and all important[1]. And the time the text of a Śākhā was once fixed, numerous devices for its purity and preservation were invented, he chief among them being Prātiśākhyas, which like their basis, the Saṃhitā, must have been distinct for all the Śākhās.

But with the close of the Brāhmaṇa period, sacrifice eceded into the background, and speculations of higher sort–philosophic, cosmic, psycho-physical, and theosophic–grew up, giving impetus to the tendency for generalisation[2]. The priest now began to look for the unity under the veil of the diversity of his gods[3], of sacrifice, that was no more than a gift to

Ṛgvedic hymns of which this is not true, are later additions to the collection, as it stands; though this does not necessarily imply that the hymns themselves are late. Cp. Franklin Edgerton, in Religions of the Past and Present, p. 122 note. Cp. also Müller, Anc. Skt. Lit. "Earliet indications of the ceremonial" pp. 489-492. For a more moderate and logical view cp. Keith, The Rel. and Phil. of the Veda. Vol. I "Popular and Hieratic Religion" pp. 55-57.

. svaśākhāśrayamutsṛjya paraśākhāśrayaṃ tu yaḥ |
kartumichhati durmedhā moghaṃ tat tasya jīvitaṃ ||
Karmapradīpa I. 3.

2. Burnell, RT. Intr. p. xxiv; Bloomfield, Rel. of the Veda p. 25.

3. For the idea of unity in the RV. cp. x. 129, the most often translated hymn of the RV. See Whitney, JAOS. xl. p. X; ŚB. X. 5. 3. 1; JB. III. 35, 359. The hymn evokes admiration, not so much for the achievement, but for the thinkers who endeavoured to realize the ultimate principle of life, and failed to satisfy himself. Deussen (Gesch. der Phil. I. 1. 124, 125) inclines to think that the sages were able to discriminate between the ultimate principle of life and the phenomenal world. See also Radha Krishnan, Ind. Phil. P. 101 where he compares Aristotle's deity, the unmoved mover. For details cp. my article on Karmavijñāna in the Oriental Collage Magazine 1928. See also Keith, Rel. and Phil. of the Veda Vol. II. Ch. XXVI pp. 433-39. As for the Brāhmaṇas, these in various places are conscious of higher philosophical truths, which they ignore and turn to ritual purposes. Cp. Deussen, Gesch. der Phil. I. 1. 172-80. Keith does not agree with this view and follows Oltmare who rejects Deussen's view. cp. L' Histoirie des idees theosophiques I. 127.

these gods[1], and of the text that accompanied the act of the gift. At this stage, he earnestly questioned the duality in all phases of life, theoretic as well as practical. He no longer felt diffident to receive from rivals[2] what was wanting in his own, and also preferred to learn their texts besides his own[3]. Slowly and gradually he arrived at that text of a Veda, which seemed to him as the basic one, and this he adopted, leaving others to take their own care[4]. For its preservation he did not require

1. Tylor, Primitive Culture, Vol. II. p. 375. Feist, Kultur der Indo-germanen p. 351, though he prefers to trace all worship to the cult of the dead.

2. yan nāmnātaṃ svaśākhāyāṃ paroktamavirodhi yat |
vidvadbhis tadanuṣṭheyamagnihotrādi-karmavat ||
Karmapradīpa I. 3. Cp. Müller, Anc. Sanskrit Lit. pp. 51, 364 65, 375.

3 vedānadhītya vedau vā vedaṃ vāpi yathākramam |
Manu III. 2.

Cp. Medhātithi on it "vedaśabdaḥ śākhāvacano vyākhyātaḥ | tisraḥ śākhā adhīyīta dve ekām vaikaikasmād vedānna tvekasmādeve | "

4. Cp. Müller, Anc. Skt. Lit. p. 119. The differences between the various Śākhās of the SV. are hardly of any importance, at any rate, not more than what are found in the different mss. of any ancient author. But with regard to the omission of *y* and *v* the Śākhās actually differed. Already Sāmaśramin pointed out in his Trayīṭīkā (p. 249) that the Kauthumas sing hā-u, while the Rāṇāyanīyas sing hāv-u (cp. Caland, JS. Einl. p. 11). I may add here that according to RT. 108 all Śākhās omit *y*, when it is followed by a consonant; Naigi omits it, when it comes in between the two vowels (159); but some prescribe the omission of *v* also, when it is so placed (160). The Kauthumas, however, prescribe the half omission of *y* and *v* (161), and this may, probably, be the reason for the inconsistency (so ably noted by R. Simon, PpS. 527) to be found in the SV. mss. with regard to the preservation or otherwise of *y* and *v*. The mss. of North India preserve *y*, while those from the south invariably omit it; and this is significant, because we have already noted that the Kauthumas spread in later times towards Gujrat, and south is yet the home of the Rāṇāyaṇīyas. And the rule 159 suggests that south was also the home of the followers of the Naigeyaśākhā.

In the Brāhmanic period, when sacrifice occupied the centre of the stage, these minor differences were made much of; the priests justifying their own and running down those of others. But with the tide of generalisation all

nore than one Prātiśākhya, and the best of the lot he adopted, vith minor modifications, recording therein the chief variaions found in others, as the views of *eke*, *apare*, ācāryāḥ ınd so on[1].

And this is exactly what seems to have happened in the case of our treatise; and although it primarily belongs to the *Kauthuma* school, yet it records meagerly, of course, the views of others.

II

And the fact that Ṛktantra is a Prātiśākhya of the SV. ntroduces us to the important question "*What is Sāmaveda ?*"

By the SV. we generally take a number of unconnected verses, nearly all of which occur in the RV. and which modiied in several ways, are chanted mostly at the *soma* sacriices. The words, together with the chant, are supposed to constitute a sāman, and when the SV. is referred to, only the Saṃhitā, or collection of words are meant. But this is erroneous. Scholars of old times understood by a sāman, a melody or chant, independent of the words. The earliest records, avaiable at present, bear out the distinction between melody and vords, and treat the first as more important than the latter. This will be clear from the following:-

1. The distinction was clear in the time of the RV. Cp:–

(a) gāyatreṇa prati mimīte arkamarkeṇa sāma traiṣṭubhena vākam ।
vākena vākaṃ dvipadā catuṣpadākṣareṇa mimate sapta vāṇīḥ ॥ RV. 1. 164. 24.

vas changed; differences which were already nominal, were yet minimised, ill the major Śākhā got the better of minor ones. And just as there remaind only the major Śākhā or Śākhās of a Veda current, so also there remained nly the major Prātiśākhya of a Veda current.

1. For details see Whitney, TPr. pp. 432–433; Lüders, Vyāsaśikṣā p. 21–22. The discussion on the nature and scope of Prātiśākhyas held by Müller in Anc. Skt. Lit. pp. 116–146 is yet the most exhaustive.

2. Cp. also RV. 1. 10. 1; 5. 4. 4. 14; 8. 3. 22; Müller, Anc. Skt. Lit. p 489.

(b) tasmād yajñāt sarvahuta ṛcaḥ sāmāni jajñire ।
chandāṃsi jajñire । RV. 10. 4. 8.

(c) The word 'ṛcīṣama' which means[1] 'he for whom the sāman is sung upon the ṛc' occurs eight times in the RV.

2. The distinction was clear in the time of the AV. Cp:-
ṛcaḥ sāmāni chandāṃsi purāṇaṃ yajuṣā saha ।
AV. 11. 4. 2. 4

3. It was known to Yāska who says:-
sāma sammitamṛcā । asyatervārcā samaṃ mena iti naidānāḥ ॥ Nir. vii. 12.

4. It was clear to Jaimini who says:-

(a) gītiṣu sāmākhyā (II. 1. 36) ।

(b) In order to press home the distinction, Jaimini devotes the second pāda of the seventh chapter to a discussion on *rathaṃtara* and includes in the end that the word *rathaṃtara* denotes a sāman, independent of the words, on which it is sung.

(c) The distinction is again stressed[2] in ix. 2. 1. 1.

5. It was known to Bhartṛhari who states:-
ṛco vā gītimātraṃ vā sāma dravyāntaraṃ na tu ।
gītibhedād yigṛhyante tā eva vikṛtā ṛcaḥ ॥
Vākyapadīya I. 109.

6. Bhaṭṭa bhāskara and Sāyaṇa assign different ṛṣis to the ṛc and the sāman, sung upon it.

7. A sāman is sung upon the ṛk. The idiom is old and repeatedly occurs in the Brāhmaṇas. Were there no distinction between the two, the idiom would have been meaningless.

1. Bloomfield, The god Indra and the SV. WZKM. xvii. 1903 p. 156. The Rel. of the Veda p. 38. See also JAOS. xxi. 66. Against this Cp. Otto Böhtlink in BKSGW. April, p. 7 ff.

2. sāmoktibṛhadādyuktī gītāyāmṛci kevale ।
gāne vā gāna eveti smāryate saptamoditam ॥

It is thus clear from the above, that since the time of the RV. on to that of Sāyaṇa, scholars knew that there was a distinction between the Ṛk and the Sāman and that the two were not inseparable. The Sāman, in short, was a tune, a melody, sung to the words, and the SV. was a collection of the sāman.

The origin of the Sāman.

Three things stand out clear in the gānas of the SV:–

1. The gānas are practically strings of "dadas" hā-is and hā-us[1].
2. The same words are repeated in them again and again.
3. Words are badly mutilated to suit the melody.

Bearing these points in our mind, we may proceed with our enquiry thus:–

It was natural for the awakening humanity to worship the sun and the moon, the vegetation and other natural forces.[2] To them dawn, sun and moon, sky, thunder and lightning, atmosphere and wind, earth and fire were all gods, and they worshipped them for happiness and success, health and long life. Music, in one form or other, may have accompanied this worship.

It has been noted that some of the African tribes dance and sing more frequently at the time of the 'palm wine season' and the Bechuanas indulge in singing more specially at the time of rains and the harvest.[3] Music is, thus, the natural outlet for the feelings of joy.

1. B. Faddegon, Ritualistic Dadaism, Acta Orientalia, V, 1926, 177 et seq.

2. Rivers, Medicine Magic and Religion p. 57 ; Waltar Woodburn Hyde, the Religion of Greece in "Religions of the Past and Present". p. 271.

3. Richard Wallsheck, Primitive Music p. 163. With regard to the native tribes of Central Australia cp. the remarkable researches of Prof. Baldwin Spencer and Mr. F. J. Gillen.

When the primitive man saw that the gods (of nature) were withholding their boons from him, he attempted to influence them by shouts, beating of tamtams and other frantic exhortations,[1] and a similar phenomenon may even now be noted in the Indian villages, when crops are about to fail for want of rain. This theory, viz., that self-exciting noises produce a corresponding outside effect is termed *shamanism.*[2]

1. The fundamental concept bearing on the religious life of the primitive man is the belief in the existence of magic power, which may influence the life of man and which in turn might be influenced by human activity. This idea of magic power is one of the fundamental concepts which occur among all primitive tribes. This sympathetic magic, whereby like is expected to produce like has been discussed in details by Frazer in Golden Bough, Part I where he describes at length the rights for the control of rain in pp. 247-311. Cp. also Andrew Lang, Myth Ritual and Religion Vol. I, Chapter IV. That sympathetic magic was at the very root of Roman Religion has been ably shown by George Depuc Hadzsits "Religion of the Romans" in Religions of Past and Present p. 319, Traces of this kind of magic are detected in the Greek religion by Gilbert Murray in his Four Stages of Greek Religion p. 16. H. Oldenberg in his able book Die Religion des Veda suggested that in the evolution of thought, magic, as representing a lower intellectual stratum, has probably everywhere preceded religion. Cp. Warde Fowler, who insists on the distinction of religion and magic, but seems to believe that magic precedes religion in order of time. Religious Experiences of the Roman People pp. 47-9, 188, 223-24. See N. N. Law, Ancient Indian Polity Ch. IX. See also Keith, Rel. and Phil. of the Veda. I. pp. 46-48.

2. (a) The English words *shaman* and *shamanism*, seem of Hindu origin, being the Western reproduction of the Pali-Buddhist *samaṇa*, which is Sanskrit *śramaṇa*. cf. Bloomfield, The god Indra and Sāmaveda, WZKM. xvii. p. 164; Winternitz, Gesch. der Ind. Lit. I. 168 n. 2. Comparative study has revealed that *shamanism* was "the native religion of the Ural-Altaic peoples from Behring Straits to the borders of Scandinavia" and "probably of the early Mongol-Tartar peoples and others akin to them, for example in China and Tibet." Evans (Ivon H. N) Studies in Religion, Folklore and Custom in British North Borneo and the Malaya Peninsula, pp. 217-265. For the practices of *shamanism* cp. R. O.

The practice of *shamanism* must have been current in ndia, long before the Aryans came and conquered the Dāsas. Here Indra, the rain-god, that splits at the time of the monsoon the cloud-serpent, that overlays the sky,[1] has ever been devoutly worshipped and to help such a god with wild exhortations suits both the underlying event, as well as the primitive man.

And here waited all the rough material, (if the Aryans had not their own) for the ṛṣifying touch of the Vedic priest, n order to be transformed into the SV. That this was so is ndicated by Indra's prominence in connection with the chant of the sāman. Of the 59 decades of the Pūrvārcika, 36 in the middle of the book are addressed to Indra; 12 at the beginning belong to Agni; and 11 at the end go to Soma. Both these divisions are subordinate to the worship of Indra.[3]

In the primitive vocal music there need not be a union of poetry and music.[2] Mr. de Montes recording the text of a North Indian American song says :—

"At first they sang" "halvet ho ho he" then the general outcry followed "e", then again "Egrigna han he hu" and at last the ominous "ta-meia allelujah tameia don veni han han he he".[3]

Winstedt, Shaman Śaiva and Sufi. Chapter III. "The Malaya Magician."

(b) The similarity of the words *shaman* and *sāman* is, however, accidental. Bloomfield, WZKM. xvii. p. 164. The meaning and the derivation of the word sāman are obscure. But for the word *gai*, we should not be able to guess at its meaning. Cp. 'pragītaṃ mantravākyaṃ sāmaśabdenocyate' quoted in Ind. Stud. IV. p. 141.

1. The myth of Indra, Vṛtra and the waters "represents a specialised oetic treatment of a myth of thunderstorm cloud and rain." Bloomfield, Rel. of the Veda p. 181. For the masterly theory of Hillebrandt "that Vṛtra represents the frozen winter, while Indra represents the spring or ummer sun cp. Ved. Myth. Vol. III. p. 157 ff. For Indra's close connection with soma cp. E. Sieg, Indra und der soma raub nach dem Ṛgveda in BLWGI. pp. 228-239.

2. Primitive Music p. 174.

3. Primitive Music p. 173.

This phenomenon must not be claimed as the monopoly of North Indian American songs, and the similar can easily be noted in Indian village songs even to-day. And have we not noted the monotonous string of "dadas" hā-is and hā-us in the gānas of the SV. ? And do we not find an order for singing, similar to that just noted, prescribed for the five *bhaktis*[1] of a sāman ?

In singing some tribes (N. Am.) use the sounds "he" "ah", no intelligible words being uttered. Among other tribes the songs are monotonous chants, extending over but few notes, varied by occasional howls and whoops in some of the more spirited melodies. Words are often borrowed from other tribes without being understood.[2] The Macusi Indians in Guina amuse themselves for hours with singing a monotonous song whose words "hāi-a" "hāi-a" have no further significance.[3] And what significance, on earth, do we find in the so-called *stobhas* of the SV. which run exactly parallel to the "hāi-as" "hāi-as" just noted ? And is not an attempt, like the one made by CHU. to explain these hā-is and hā-us, hopelessly barren of any positive gain[4] ?

1. Divisions of a sāman. Cp. Lāṭy. VI. 1. 14; Drāh. III. 4. 12; Burnell, Arbr. Int. p. xxv; R. Simon, PpS. p. 522; his Pañcavidhasūtra; The Vedic Chant on the divisions of a sāman and my note on the rule 39.

2. Jeswitt. Narr. p. 87.

3. Primitive Music. p. 173.

4. Cp. Sāmaśramin, Trayīsaṃgraha, where he makes an attempt at the elucidation of the *staubhikagāna*. He severely attacks Sāyaṇa for not giving the real interpretation of the *stobhas* and accuses him of the ignorance of the Sāmavedic tradition. But the charge, levelled against Sāyaṇa seems presumptuous and no ingenuity on earth can satisfactorily make out any sense of the dadaisms, 'which are nothing but a mystic dance on vowels and consonants and are meant to be an empty adornment to the songs. The sense of the words can not possibly have been understood in the mutilated form in which the chants were sung, and this shows that their religious value lay not in the matter, but in the form, and the sāmans have been rightly compared to the revival hymns beloved by the African negro in the new world. Cp.

It is a striking feature of the primitive songs that they

Keith, The Rel. and Phil. of the Veda Vol. I p. 16. Besides, the ancient *Chandogas* adopted these senseless syllables in order to obscure the meaning of the Ṛgverses and thus heighten the sanctity of the same in the mind of the gods, who love the apocryptic. Even today children in Holland sing in honour of "all the swimming ducklets" the empty, the riming and alliterating refrain "falde-ralde-rire-falde-ralde-ra" (B. Faddegon, Ritualistic Dadaism. Acta Orientalia V. 1926, p. 182) and no serious student has ever worried himself about the meaning of these songs; and I see no reason why the same may not hold good in case of the SV. songs, more particularly about the *Channagāna*, where there is no ṛk at all but only a string of the *stobhas*. By this, I do not mean that the SV. as a whole is meaningless; all that I want to press home is this, that the "dadaisms" which form so prominent a feature of the SV. gānas, are meaningless, that they, as the bearer of the various melodies, were current in India long before the Aryans came here, that the Vedic ṛṣis adopted them, along with the tunes, that they applied to these meaningless words the Ṛgverses in general, and Yajus formulas in a few cases, and thus ultimately built the fine edifice of the extant SV. And this is not at all surprising, when we note that just as Vedic Indian race was, like others great in history, the product of a blend of populations—conquering Aryan tribes from somewhere in Central Europe settling among the indigenous stocks, (Keith The Rel. and Phil. of the Veda. Vol I. pp. 12-14.) so also the religion of the Vedic India was a product of a blend of the early Indo-European or Aryan beliefs with the older cult, ideas, and practices of the indigenous peoples, and the same process of blending is not an impossibility in case of the Vedic music. These two sources continued interwoven all through the history of Indian religion and are discernible in both theology and ritual. To disentangle them is the first and the most difficult problem for the historian of the Indian life and I regret I am not competent to undertake the inquiry into this at this stage. Eminent scholars like Elliot Smith (Migrations of early Culture); Fleure in Slater, (The Dravidian Element in Indian Culture); Perry, (Children of the Sun); G. W. Brown (Studies in honour of Bloomfield pp. 75 ff.); S. Levi (Journal Asiatique cciii 1-56); Hornell (Memoirs of the Asiatic Society of Bengal, VII. iii (1920) have tried to ascertain, the amount of predravidian and dravidian influence on Vedic civilisation, but many of the arguments advanced by these scholars are of dubious character (cp. Keith, Rel. and Phil. of the Veda Vol. II. p. 633) and they do not carry us beyond the region of conjecture. In his admirable book on "Outlines of a Systematic Anthropology of Asia" Prof. Giuffrida Ruggeri has made a laudable effort to determine the characteristics of the pre-dravidians but we must admit that much of it is again based on ingenious conjectures alone.

pay little attention to the grammatical structure of the sentence and the logical order of words ; and it has been noted in the Andamanese songs, that in them, the words in their poetic form, are so mutilated to suit the metre, as to be scarcely recognisable.[1] And this is exactly what we find in the gānas of the SV., where the ṛc are badly harnessed into the service of the melody, and words are mutilated beyond recognition.[2]

Such was the rough ground on which the Vedic priests raised their stately mansion of the SV. and we may well conclude our inquiry into the origin of the Sāman in the following words of Bloomfield :—

"The Sāmaveda[3] represents little more than the secondary employment in the service of religion of popular music and other quasi-musical noises. These were developed and refined in the course of civilisation, and worked into the formal ritual of Brāhmanism, in order to add an element of beauty and emotion.[4]"

III

The SV. i.e. the Ārcika.

It has been shown in details that the word sāman denoted a melody and not the ṛc, which is sung upon it. But in

1. Primitive music p. 174.

2. Some of the verses of the RV. met with in the SV. offer divergent readings; and it has been supposed that a more ancient text might be recognised in them (Benfey, SV. Einl. pp. xxvii–xxviii). But Theodore Aufrecht (in the Preface to his ed. of the Hymns of the RV. 2nd ed. Bonn, 1 877 II. pp. xxxviii ff.) and Oldenberg (Hymmen des RV. I pp. 289 ff.) have shown in details that the SV. variants are mainly due to arbitrary—intentional or accidental alterations—alterations that also occur elsewhere, where words are prepared for music. Cp. Burnell, Arbr. Int. p. xvi; Keith, The Rel. and Phil. of the veda Vol I. p. 1.

3. Cp. also Keith, The Rel. and Phil. of the Veda Vol I. p. 16. According to Winternitz, sāman probably means "propitiatory song" a means for appeasing gods and demons. The word sāman also occurs in the sense of "mildness ; soothing words.' Gesch. der Ind. Litt. Vol. I. p. 146.

4. Rel. of the Veda, p. 39.

course of time the idea got reversed, and theologians began to conceive that the melody originated from the ṛc, giving rise to the expression that "this ot that sāman is sung upon a particular stanza". The stanza thus ultimately came to be termed as *yoni* i.e. the womb, out of which the melody came forth.[1] And the SV. i.e. the Ārcika (the collection of ṛc) is nothing but a collection of 585 *yonis*, or single stanzas, which are sung to about double the number of different tunes.[2] It is thus only a kind of text book,[3] containing the stanzas, which are to be memorised for *making upon them* the sāman melodies.

This collection of verses, taken as a whole, came to be regarded as comprising :—

(A)	(B)
Gānas (song-books).	Ṛc (the collection of verses).
1. Grāmegeyagāna.[4]	1. Pūrvārcika.
2. Araṇyegeyagāna.[5]	2. Āraṇyaka saṃhitā.
3. Ūhagāna.	3. Uttarārcika.

1.(a) Cp. Sāyaṇa, SV. Vol. I p. 22 "chandonāmake granthe nānāvidhā-nāṃ sāmnāṃ yonibhūtā evarcaḥ paṭhitāḥ."

(b) e.g. Sāyaṇa in his commentary on the PVB. (xii. 6. 5) says: "pra maṃhiṣṭhāya gāyata iti yonāvutpannaṃ sāma pra maṃhiṣṭha śabdayogāt pra maṃhiṣṭhāyāṃ tadatra tṛce kartavyam ||"

2. Oldenberg, GGA. 1906, 712. A.

3. The first man to use the suggestive term 'libretto' for this was Müller. Cp. Anc. Sanskrit Literature p. 473. For the relation of RV. with the SV. cp. the very illuminating article of Oldenberg "Ṛgveda-saṃhitā and Sāmavedārcika in ZDMG. xxxviii.

4. This is also called 'geyam' or 'yonigānam', because it records those chants, which constitute *yoni* to those, that occur in the Ūha and Ūhyagānas. This is also termed 'Veyagāna' or "Vegāna"—dvitīyam—because it was taught after the study of Araṇyegeyagāna. Cp. Sāmaśramin Satyavrata, Trayīṭīkā, p 205. For Āvirgāna and Channagāna cp. Trayīṭīkā pp, 205, 210-11, respectively

5. This is also called 'rahasyagāna' or 'rahasya'. Cp, Caland, JS. Einl. p. 8, PVB Int. p. xi, R. Simon, PpS. p. 501.

4. Ūhyagāna.[1]

The relation between the Pūrvārcika and the first two gānas is obvious. The Pūrvārcika records single verses. With each of these, corresponds a single sāman, which bears a particular name derived from the ṛṣi who is said to have seen that sāman. These sāmans are registered in the Grāmegeyagāna and Araṇyegeyagāna.

The arrangement of the *yonis* is systematic and the Ārcika is divided into three parts; (1) the first (1-114) is addressed to Agni, (2) the second (115-466) belongs to Indra, (3) and the third (467-415) goes to Soma. These again are mostly sub-divided according to the metre of the text.

Uttarārcika.

The Uttarārcika does not register single verses, but is comprised of triplets[2] i.e. *pragāthas.* In the Uttarārcika the ṛc are arranged for the formation of *stomas*; thus the aim of this collection is purely practical.[3] On the whole, the first verse of the triplet occurs in the Pūrvārcika,[4] which indicates

1. Ūhya is an abbreviation of Ūharahasya. Cp. Burnell, Catalogue of a collection of Skt. Mss. Part I, Vedic Mss. p. 48. See also Medhātithi on Manu, II. 262 and Sāmaśramin Trayīṭīkā p. 10.

2. (*a*) The triplets are known to the RV. Cp. 'vācamaṣṭāpadīṃ navapadīm' viii. 76. 12 See also 'tisṛbhirhi sāma sammitam' Ait. III. 23. Against this cp. RV. I. 164. 24 which states that the sāman consists of one verse. We can reconcile the two conflicting views by assuming that RV. I. 164. 24 records the earlier stage of the Sāman, when it did actually consist of one verse, while viii. 76. 12 registers the later stage, when the Sāman had grown into a triplet. Of this more later on.

(*b*) pragātha is derived from *grath* and not from gā. So Sāyaṇa 'prakarṣeṇa granthanaṃ yatra sa pragāthaḥ' SV. Vol. I. p. 28, Cp. Ind. Studien viii. 25; Ludwig, Mantralitteratur, p. 58, and Oldenberg, ZDMG, xxxviii. p. 446.

3. Oldenberg, ZDMG. xxxviii. p. 465.

4 (*a*) Cp. Śeṣagiri Śāstri, A Descriptive Catalogue of the Sanskrit Mss. of the Governmental Mss. Library in Madras. Vol. I. Vedic Literature, first part, p. 73.

that the melody, which belongs to this verse, is to be applied to the whole triplet. For example, the first verse of the triplet in the Uttarārcika (1. 1. 1. 2-32) beginning "kayā naścitra ā bhuvadūtī" occurs in the Pūrvārcika[1] (2. 2. 3. 5-169). According to the Grāmegeyagāna this ṛc is sung to the *vāmadevya* sāman. On this melody then, the three verses of the Uttarārcika (32-34) must be chanted at the sacrifice.

Ūha and Ūhya.

These three verses as used at the sacrifice are recorded in the Ūhagāna. Thus we see that like the Uttarārcika, the aim of the Ūhagāna, is also purely practical.

The Ūhagāna runs parallel to the Uttarārcika and Grāmegeyagāna, while the Ūhyagāna runs parallel to the Araṇyegeyagāna.

The names are clear. "ūhati" means adapts; the Ūhagāna[2] contains the melodies of the Grāmegeyagāna, but adapting them and working them out, so as they are chanted at the sacrifice; and the Ūhyagāna adapting the melodies of the Araṇyegeyagāna, to the verses on which they must be chanted at the private sacrifices.[3]

(b) There is a great number of verses in the Uttarārcika, that have no correspondent verse in the Pūrvārcika. This is explained by the fact that these verses, which belong to the *prātaḥ savana* are chanted on the *gāyatra* melody which is given as an appendix to the editions of the Grāmegeyagāna (SV. Vol. V, p. 601). On the other hand, many *yonis* are found in the Pūrvārcika which have no correspondent verses in the Uttarārcika. This is explained by the fact that sāmans are chanted not only at the Soma sacrifices, but on many other occasions as well. These sāmans were chanted as solo mostly by the Prastotṛ. Cp. Caland, JS. Einl. p. 5; PVB. Int. pp. x–xi. The difficulty was pointed out by Oldenberg in his brilliant article on Ṛgveda saṃhitā and Sāmavedārcika in ZDMG. xxxviii. and was repeated by Winternitz in his Gesch. der Ind. Lit. I. p. 145.

1. JNMV. ix. 2. 1–2.

2. Cp. N. on PpS. viii. 87 "ūhagītau grāmegeyavat ūhyagāna āraṇyageyavat |" See also Caland, JS. Einl. pp. 7–8.

The names of the basic gānas are also clear. The Grāmegeyagāna contains those sāmans that were studied in the community, while the Araṇyegeyagāna registers those sāmans that, because they were too sacred and mysterious, were studied in the forest, outside the community.

IV

Chronology of the SV.

Little can be said with certainty about the chronology of the SV. We have rather to work on guess and conjecture. Scholars are unanimous in showing that sacrifice was the dominant note of the Vedic life.[1] The Vedic ṛṣi rose early in the morning to a sacrificial day ; morning, noon and evening were spent in offering gifts to the gods. The soma was ever present at the sacrifices.

The Vedic ṛṣi was strictly utilitarian and practical ; and we know from the researches of antiquarians[2] that in a

1. The poetry and religion of the Veda display in the highest degree the mark of the sacredotalism. Ludwig, III. 262; Haug, Preface to Translation of AB. p. 36. The Vedic concept of the 'ṛta' is essentially the *Tao* of the Chines. It is lofty and very inspiring, but in the hands of the Vedic priests, it becomes little more than an apotheosis of the system of sacrifice, around which the Ṛgvedic religion centres. For the conception of 'ṛta' cp. Bloomfield, Rel. of the Veda pp. 12, 20; Franklin Edgerton in the Religions of Past and Present p. 117; Keith, The Rel. and Phil. of the Veda Vol I p. 35, 83, 84; Bettey Heimann, Varuṇa-Ṛta-Karma in BLWGI. pp. 207-11. The fact was well known to Sāyaṇa, who interprets the Vedas according to the requirements of the ritual. Cp. his ślokas in the Preface to the Sāmaveda, where he distinctly accords the highest position to the Yajurveda, which according to Macdonell (Hist. of Skt. Lit. p. 46) shows the exceeding growth of ritualism. Cp. also Winternitz, Gesch. der Ind. Lit. I. p. 245 ; Schroeder, Indiens Lit. und Cul. p. 90; Keith, The Rel. and Phil. of the Veda Vol. I. p. 24.

2. Cp. Burnell, Arbr. Int. p. xxxii. With the growth of the personal god sprang up the distinctly ethic parts of the creed—those moral laws which, as Mr. Spencer says, are subsequent to the beginning of worship. There is little moral teaching in the works of nature: the thunder and the lightning are not bound by the laws which bind us; "the wind bloweth where it listeth; and it is wasted breath to cavil at the doings of these things". The character

primitive sacred literature, the parts most liable to systematisation are codes of ceremonial law and rituals and similar practically useful parts. This has been so always and everywhere, and the same may have happened in Vedic India; and although in their rudimentary forms the two gānas (i.e. the Grāmegeyagāna and Araṇyegeyagāna) may have existed side by side since prehistoric times, yet the Grāmegeyagāna which being more suitable to an advanced stage in civilisation, came to be associated with the favourite soma sacrifices, received the arrangement first, and the Araṇyegeyagāna, that evidently belongs to an early stage of Vedic civilisation,[1] received the little arrangement it has, comparatively later.

Was the Pūrvārcika or was the Uttarārcika older ?

And now we come to a very perplexing question, one which is of the utmost importance for a true perspective of the historic development of the older SV. texts, and for the correct interpretation of many a passage in the PVB. and

of the early gods is discovered by observing what they are and not by considering what they should be. But when the god has clothed himself in human guise he has taken therewith the responsibilities of human nature; he must, in the end, conform to one code of right and wrong. For details see Charles Francis Keary, Primitive Belief pp. 48-49.

1. Burnell, Arbr. Introduction p. xxxiv. The precise nature and function of the Araṇyegeyagāna seems yet undecided. May be, this appellation was given to these songs, because they were too archaic to be made any sense of even by the priests, who consequently, holding them as mystic and magical, reserved for charms, witchcraft, medicine and other homely practices, which require privacy and are generally meant for plainer people, as opposed to the Soma sacrifices, which were meant for the rich lay sacrificers; It seems that the primitive Aryan used these magical songs, in order to control and make subject to his will, spiritual agencies, which he thought he could so control, while the more powerful spirits i. e. the gods, he sought to propitiate by sacrifices, accompanied by Grāmegeya songs, thus securing their assistance by winning their goodwill, since he thought, he had not the power to compel them. Thus while the Gramegeyagāna is meant to be sung at Soma sacrifices, the Araṇyegeyagāna may have been originally meant to be sung at the charms.

kindred texts. The puestion is *'was the Pūrvārcika or was the Uttarārcika the older part ?'*

Now the fact that Uttarārcika is a collection of verses on which the sāmans had to be chanted, would make it appear older than the Pūrvārcika, which is a collection of verses, that served to register the melodies, on which the triplets had to be chanted ; and this was the view, which the late Dr. Caland held, before he wrote Introduction to his monumental work, the PVB., and to which he, in a different form, of course, tenaciously adhered up to the last.[1]

But here comes one difficulty, and that is this, that the Uttarārcika is nowhere quoted in the Sāmavidhānabrāhmaṇa, and that Pūrvārcika alone is mentioned in the *vratas.* Starting on this clue, Oldenberg[2] showed that the Uttarārcika was much later than the Pūrvārcika, the Brāhmaṇa, the Maśakakalpa, and Śrautasūtras of Lāṭyāyana and Drāhyāyaṇa, and this view has been virtually accepted by Dr. Caland, only with one reservation, namely, that there existed a forerunner to this Uttarārcika, which existed even before the Pūrvārcika. Caland works out this view in brief as follows :–

PVB. (iv. 4. 1) states that in a certain case a great number of verses had to be taken direct from the Saṃhitā. The expression 'saṃbhārya' which denotes a complex of verses to be taken from different parts of the Voda, does not suit the

1. Pūrvārcika older than Uttarārcika. Winternitz. Gesch. der. Ind Lit. I. p. 145. Against this cp. Caland, JS. Einl. pp. 4, 9. PVB. Int. p. xiv.

2. For the discussion on the priority of Pūrvārcika I have mainly drawn from Caland JS. Einl., Jaimbr. Einl., PVB. Int. and WZKM. Vol. xxii p. 436. The brilliant paper of Oldenberg in the JGOS, Vol. xxxviii was not available in any library of Lahore and I regret I could not profit by it. I have also not had the privilege of reading his paper 'De Wording Van der Sāmaveda in Verse en Meded. der Kon. Ak. v. Wetensch Abd. Lett. c 4. R. Deed ix and Caland's "Over en nit het Jaiminīyabrāhmaṇa in the same journal 5 c. Reeks Deel I p. 5 seq., because both are in Dutch for which I have to consult the Dictionary at every step, and the material has been repeated ty Caland in PVB. with greater clearness and precision.

SV., because in the Uttarārcika, the verses are given as a whole, all after one another, and this indicates that the compilers of the Brāhmaṇa were not aware of the Uttarārcika, and that the chanters knew the RV. from which they used to derive this material. Starting on this line Caland concludes:-

The chanters were acquainted with the RV. From this they drew their verses, and on them they chanted the lauds at the Soma sacrifices. In order to facilitate the memorisation of this material a double register was composed, one of the melodies, and one of the verses, on which the melodies were chanted. The register of melodies was taken up, and the same was consid red as the bearer of the melody. *The second register, that of verses, was the fore-runner of the Uttarārcika.* To the first collection of songs were added later on, songs of a different kind, that had to be chanted by a single chanter at other occasions. Besides these song books, arose, at the same time, the second register: the Pūrvārcika and the Āraṇyaka. Thereupon a Brāhmaṇa arose. Based on this Brāhmaṇa, the Ārṣeyakalpa was composed by Maśaka. Based on these two works, the Śrautasūtras were composed by Lāṭyāyana and Drāhyāyaṇa. Then only the Uttarārcika was compiled, which contained the verses from the RV. arranged in their regular order, in which they were used at the Soma sacrifices.

This is, in brief, the trend of thought followed by Caland. But the difficulty, for the solution of which, he took all this labour, remains yet the same. We are yet entitled to ask him "why there is not the slightest reference to this forerunner of the Uttarārcika in the Brāhmaṇa, Śrautasūtras and the Atharvapariśiṣṭa, and why the SVbr. does not anywhere even hint at it." We talk of older Ṛgvedas,[1] and for them we have some reason, but such is not the case with the Uttarārcika.

1. Müller, Anc. Skt. Lit. pp. 464; 465; 495-96; Benfey, SV. Einl. pp. xxix-xxx; Burnell, Arbr. Int. xxxiii; Caland, PVB. Int. p. xvi.

Caland seems to think, that from the beginning of the Soma sacrifices, the chanters used to sing their lauds not on one verse, but on a triplet, and this is the only reason why, in one form or other, he makes out the register containing triplets, earlier than the one containing solo-verses.[1] But this is erroneous, and although native scholars are unanimous in prescribing the use of triplets at the Soma sacrifices, yet there seems nothing to prevent us from assuming, that in earlier times, when the sacrifice was yet in its crude form, the priests sang their melodies on solo verses, and that with the growth of the ritualism the idea of using triplets arose, the two stages of development being successively recorded in the Pūrvārcika and Uttarārcika. That this actually happened so, will be clear from the RV. 1. 164. 24, which runs :—

gāyatreṇa prati mimīte arkamarkeṇa sāma traiṣṭubhena vākam ।
vākena vākaṃ dvipadā catuṣpadākṣareṇa mimate sapta vāṇiḥ ॥

Sāyaṇa raises the following discussion on "arkeṇa sāma." "arkeṇa sāma | uktalakṣaṇena mantreṇa sāma, gāyatrarathaṃtarasañjñakaṃ sāma pratimimīte | *nanvekaṃ sāma tṛce kriyata iti tisṛṣvekaṃ sāma vihitamato'rkaiḥ sāmeti vaktavyaṃ kathamucyate' rkeṇeti na* । *vastuta ekaṃ sāmaikasyāmṛcyāmārūḍham* । *paścādanyonyaṃ taduttarayorgāyatīti ityatideśaḥ* । *ata ekavacanamaviruddham* ॥"

Thus the question of the priority of the Pūrvārcika to the Uttarārcikā is settled once for all, and so far we perfectly agree with Oldenberg. But the assumption that Uttarārcika is later than the Brāhmaṇa, Ārṣeyakalpa and the Śrautasūtras, must not go unchallenged. The reasons are as follows :—

(*a*) The assumption militates against the general trend of

1. "That from the oldest times on the chanters must have had at their disposal a certain collection of tristichs and *pragāthas*, that served them at the Soma-rites for chanting after their melodies; that this collection might have been the forerunner of the Uttarārcika, as it is known to us now-a-days". Caland, PVB. Int. p. xvii.

the development of Vedic literature.[1]

(*b*) In the PVB., the terms pentastichs, daśastichs and the like are used.[2] How could we know which verses were intended, unless we assume, that the Uttarārcika existed at the time, when the Brāhmaṇa was compiled. Caland meets this difficulty by assuming that the authors of the Brāhmaṇa allowed here a free choice, while in later times, the compilers of the Uttarārcika fixed these verses probably in accordance with the Jaiminīya-brāhmaṇa, which states by citing their opening words, which verses had to be employed. But taking into account the deep animosity that obtained among the followers of the different śākhās of a Veda in the Brāhmanic period, it seems simply unreasonable that the *Kauthuma* Uttarārcika was built on the basis of the *Jaiminīya* Brāhmaṇa.

(*c*) We read in tke PVB.[3] (viii. 8. 26) that the first verse is a *kakup*, then comes an uṣṇih, then a *pura* uṣṇih *kakup*. Now RV. viii. 98. 9 (pura uṣṇih) is not an *anuṣṭup*, while SV. II. 62 at the end has four syllables more and hence tallies with the Brāhmaṇa. This addition of four syllables, as Caland has already shown, seems very old, because the Jaiminīyas also have it in their Uttarārcika. Must we not infer from this that the authors of the

1. The development of the Vedic literature may be briefly put thus:-

(1) Saṃhitās i. e. collection of hymns, prayers and sacred formulas, charms for witchcraft, medicine and other homely practices.

(2) Exposition of the sacrifice, illustrated by legends.

(3) Speculations of the higher sort, growing up in connection with and out of the simpler beliefs.

(4) A considerable body of set rules for conduct in everyday secular life.

2. I owe the arguments put as (b) and (c) to Caland's PVB. Int. p. xvi.

3. Cp. Sāmaśṛamin Satyavrata, Trayīparicaya p. 105; Caland, J. S. Einl. p. 6.

Brāhmaṇa were acquainted with the Uttarārcika? The explanation that the compilers of the Uttarārcika changed the Ṛkverse, so as to bring it in harmony with the Brāhmaṇa seems flat and does not get home.

(*d*) One thing more. Had the Uttarārcika been so very late, tradition must have had assigned its authorship to a definite person, or like the Ūha and Ūhyagāna,[1] must have at least known that the same is *pauruṣeya*. But nothing of the kind is heard with regard to the Uttarārcika.

But admitting that the Uttarārcika is older than the Brāhmaṇa, how to explain the expression "saṃbhārya" found in the Brāhmaṇa, and how to solve the difficulty raised by Oldenberg?

(*a*) As for the first, we may admit that the three portions, referred to, may be later addition to the Ārcika, presuming, of course, that the text of the Brāhmaṇa in the three places is reliable and refers to the verses in that very order in which they are found in the Uttarārcika.

(*b*) The solution of the second difficulty may be something like this. The real SV. i.e. the melodies were registered in the Grāmegeyagāna. With each melody of this gāna corresponds a single verse in the Pūrvārcika. And because a single melody of a single verse (of the Pūrvārcika) was chanted on a single triplet of the Uttarārcika, one verse of the Pūrvārcika was virtually equal to one triplet of the Uttarārcika. And thus holding the Pūrvārcika as the basis of the Uttarārcika, scholars preferred to mention the first instead of the latter.

Oldenberg will himself admit that (a) the Soma sacrifices existed long before the Brāhmaṇa, (b) that at them the melodies were sung on triplets, (c) that the priest was strictly practical and utilitarian, (d) and that the Brāhmaṇa is a mystic exposition of the age-long ritual. If he once admits

these points, he will have, naturally, to assume that the priest forthwith registered these triplets into a register long before he began to think about the mystic details of the rite.

Thus we have seen that the Uttarārcika, which was certainly later than the Pūrvārcika was yet older than the Brāhmaṇa and the Sūtra works.

Now remain the Ūha and Ūhyagāna. It is clear from their very names that they are later than the two Gānas and the Ārcikas.

Caland[1] has shown in details that they are later than the Ārṣeyakalpa and Kṣudrasūtra and the Śrauta-sūtras of Lāṭyāyana and Drāhyāyaṇa. Here his arguments are backed by Indian tradition, which is seen reflected in the statement of Dhanvin, the commentator of Drāhyāyaṇa-śrauta-sūtra. He says on "viśve devā iti vasiṣṭhasya nihavamūhet" (Drāh. x. 1. 11 = LŚS. iii. 9. 12) :—

'Is not the expression 'ūhet' meaningless as its reading is known (from the Ūhagāna) ? It is true, but they say "the ūha (i.e. the Ūhagana) is made after the time of the expression (of the Sūtrakāra".[2]

That they were made by men is shown by the JNMV. (ix. 2. 1-2) which reads :—

> ūhagrantho'pauruṣeyaḥ pauruṣeyo'tha vāgrimaḥ ı
> vedasāmasamānatvād vidhisārthatvato'ntimaḥ ıı

The Ūhagāna is made by the ṛṣis, so far as it contains the melodies "seen by them, but, on the other hand, it is made by men, so far as it has been adapted by men." The SVbr. harmonises with this view, where sāmans are not cited from these two gānas, but only from the first two gānas.

1. JS. Einl. pp. 5-6.

2. The text runs: "nanu ca ūhediti vacanamanarthakam, tasyādhyayanasiddhatvāt | satyametat | vacanottarakālamūhaḥ kṛtaḥ ||" Cp. Caland, PVB. Int. p. xiii, where odhyanao is a misprint.

Caland thinks that the two gānas are later than even the PpS. This treatise prescribes rules, for adapting the sāmans, as they are handed down in the Grāmegeyagāna and Araṇyegeyagāna for practical use. It is just possible, according to him, that in early times, amongst the Sāmavedins certain rules were formed and handed down by oral tradition for adapting sāmans of the earlier gānas, that these rules were at last collected in a treatise called Puṣapasūtra, and that at last, for the sake of ready reference, they were all brought into action in the form of these two gānas.

But this argument alone is not convincing. We know that the Prātiśākhyas, which teach how to turn the *padas* into Saṃhitā, are centuries later than the Saṃhitās, and the same may be said with regard to the Puṣpasūtra. In reality this treatise belongs to the third strata of the Sāmavedic literature i.e. the analytic literature, which consisted of Ṛktantra, Sāmatantra, Akṣaratantra and numerous other works. We read in the Puṣpasūtra :—

sandhivatpadavadgānamatvamārbhāvameva ca ।
praśleṣā᳸ścātha viśleṣānūhe tveva nibodhata ॥

Here the Puṣpasūtra seems distinctly referring to the Ūhagāna, and this view is supported by Burnell and Simon.[1] The same thing is made quite patent by the colophon in the commentary of Upādhyāya Ajātaśatru, the commentator on the Puṣpasūtra. It runs :—

āmahīyavasāmādiśrāyantīyakṛtāvadhim ।
ūhasāgaramuddhartuṃ śaknumaḥ phullanaukayā ॥

This shows that there existed an ocean of the ūhagānas to cross which the bark of the Puṣpasūtra was built.

1. "Dass dem Verfasser des Puṣpasūtra die Gānas bereits ausgearbeitet vorlagen, beweisen zu den Grunden, die S. 496-500-1 zu entnehmen sind, auch noch besonders die zahlreichen Gāna-formen, die der text des Puṣpasūtra enthalt". R. Simon, PpS. p. 501, note. Caland holds that the PpS. is older than the gānas. Cp. JS. pp. 9-10: PVB. Int. p. xiii.

Thus we have seen, in brief, the three stages in the development of the Sāmaveda; and for each of these there was created a separate analytic treatise. Thus we have :—

1. Stobhas.	These were treated in details in Akṣaratantra and Sañjñākaraṇa which show the formation of *stobhas*.
2. Reduction of the gānas to the RV. verses or, in a reverse order, of the verses to the gānas.[1]	This was treated in Sāmatantra, which prescribes rules for turning the verses into sāman, that is, it shows the application of the chant to the verse.

1. On the formation of a saman from ṛc, Śabarasvāmin (Jaimini ix 2. 7. 29) says :-

"sāmavede sahasraṃ gītyupāyāḥ | āha katame gītyupāyā nāma | ucyate | gītirnāma kriyā sābhyantaraprayatnajanyā svaraviśeṣāṇāmabhivyañjikā sāmaśabdābhilapyā | sā niyatapramāṇāyāmṛci gīyate | tatsampādanārtho' yamṛgakṣaravikāro viśleṣo vikarṣaṇamabhyāso virāmaḥ stobha ityevamādayaḥ sarve sāmavede samāmnāyante ‖ ."

(1) akṣaravikāra—change of syllable; is dealt with in PpS. viii, 87. sqq.

(2) akṣaraviśleṣa—dissolution of vowel contraction; is dealt with in PpS. vi. 153 sqq.

3) akṣaravikarṣaṇa—the sonant use of semivowels; vikarṣaṇa and saṃkarṣaṇa are dealt with in PpS, vii. 1. sqq.

(4) akṣarābhyāsa—repetition.

(5) virāma—introducing the rests.

(6) stobha—the insertion of different sounds and syllables, sometimes whole sentences or verses. For the definition of stobha cp. JNMV. ix. 2. 11. 18. To these we may add:-

(7) lopa--dropping of sounds; treated in PpS. vii-86. sqq,

(8) āgama--generally a meaningless syllable is inserted in any part of the radical word; but here the insertion of a *stobha* in the middle of a word is specially understood. It is dealt with in PpS. vii-184. Cp. also Ajātaśatru who says :—

"atha bhāvān pravakṣyāmi pragāṇaṃ yair vidhīyate |
ārcikaṃ staubhikaṃ caiva padaṃ vikriyate tu yaiḥ ‖

3. The adaptation of sāman (occurring in the Grāmegeyagāna and Araṇyegeyagāna) to verses, other than those to which they belong in the gānas.	This was treated in details in the Puṣpasūtra which concerns itself with the modification of words and prescribes rules for adapting the sāmans, as they are handed down in the Grāmegeyagāna and Araṇyegeyagāna, for practical use at the sacrifices.
4. The turning of *padas* of the verses (occurring in the Ārcikas) into the Saṃhitā.	This was treated in Ṛktantra, which prescribes rules for turning the SV. *padas* into the Saṃhitā, and which therefore is a sort of a Prātiśākhya.

āyitvaṃ prakṛtiṃ caiva vṛddhaṃ cāvṛddhameva ca |
gatāgataṃ ca stobhānām uccanīcaṃ tathaiva ca ||
sandhivat padavadgānamatvamārbhāvameva ca |
praśleṣām̐ścātha viśleṣānūhe tveva nibodhata ||
saṃkriṣṭaṃ ca vikṛṣṭaṃ ca vyañjanaṃ luptamatihṛtam |
ābhāvām̐śca vikārām̐śca bhāvānūhe, bhilakṣayet ||
etairbhāvaistu gāyanti sarvāḥ ṣākhāḥ pṛthak pṛthak |
pañcasveva tu gāyanti bhūyiṣthāni svareṣu tu ||
sāmāni ṣaṭsu cānyāni saptasu dve tu kauthumāḥ ||
etc., R. Simon, PpS. 711.

But the CHU. (1) reads:-

"sa ha śilakaḥ śālāvatyaścaikitāyanaṃ dāldhyamuvāca | hanta tvā pṛcchānīti hovāca | kā sāmno gatiriti | svara iti hovāca ||" See also BrU. (1. 3. 25) which reads:—

"tasya haitasya sāmno yaḥ svaṃ veda bhavati hāsya svaṃ | tasya svara eva svam | "

Sāyaṇa in his Commentary on the SV. (Preface) writes:-"sāmaśabdavācyasya gānasya svarūpam ṛgakṣareṣu kruṣṭādibhiḥ saptabhiḥ svarairakṣaravikārādibhiśca niṣpādyate | "

svaras are musical notations. These are kruṣṭa, prathama, dvitīya, tṛtīya, caturtha, pañcama, and ṣaṣṭha or antya (cp. Bur. Arbr. XLIII) which partly correspond to the ṣaḍja, ṛṣabha, gāndhāra, madhyama, pañcama, dhaivata and niṣāda of usual music. Besides these simple notes (prakṛti) there are seven others (vikṛti) viz, preṅkha, namana, karṣaṇa, vinata, atyutkrama, and samprasāraṇa. For details see my note on R, 41.

And the above shown discussion should make it absolutely clear why our treatise was invariably called "chandogānāṃ vyākaraṇam" and not a Prātiśākhya of the same. The real SV. consists of the melodies, and with them our treatise has nothing to do. These were the subject of the first three works, which accordingly deserve that appellation[1]. Our treatise, on the other hand, is related to the text of the melodies and was therefore, perhaps for the sake of distinction, called simply a vyākaraṇa, instead of a Prātiśākhya. But because the text book of the melodies is also called SV., we can safely give the appellation "Prātiśākhya" to the Ṛktantra.

V

Who was the author of Ṛktantra ?

Tradition assigns Ṛktantra to a Śākaṭāyana ; and this is supported by the colophons of the Mss. and the explicit statements of Sāmasarvānukramaṇī[2] and Nāgeśa.[3] But Bhaṭṭoji goes against it and emphatically declares :—

"tathā ca ṛktantravyākaraṇākhyasya chāndogyalakṣaṇasya praṇetā audavrajirapyasūtrayat[4] ।"

He is supported by the author of the gloss on Pāṇinīyaśikṣā[5], who quotes from Ṛktantra in these words "tathā

1. "Das Puṣpasūtra ist als eine Art von Prātiśākhya zum Uttaragāna anzusehen" R. Simon, PpS. 492. The Ms. U also calls it "Sāmaprātiśākhya. PpS. p. 499.

2. ṛcāṃ tantravyākaraṇe pañcasaṃkhyā prapāṭhakam |
śākaṭāyanadevena dvātriṃśat khaṇḍakāḥ smṛtāḥ || And so on.

3. Cp. Footnote on RT. p. 3, L. 13.

4. "tathā nāradīyaśikṣāyāmapi |
anantyaśca bhavet pūrvo hyantaśca parato yadi |
tatra madhye yamastiṣṭhet savarṇaḥ pūrvavarṇayoḥ ||
tathā ṛktantra...asūtrayat |
"anantyāntyasaṃyoge madhye yamaḥ pūrvasya guṇaḥ". ||
Śabdakaustubha 1. 1. 4; 143. Cp. RT. p. 2 L. 14.

5. (1) Cp. Pāṇinīyaśikṣā, Benares 1887 p. 4 "kuṃ khum gum ghum iti | anantyāntyasaṃyoge madhye yamaḥ pūrvaguṇa ityaudavrajirapi || RT. p. 2 L. 14 "nāradaudavrajyormatena yamo varṇāgama iti vidhīyate ||

caudavrajiḥ." The author of Śikṣāprakāśa also quotes one passage from the treatise in the name of Audavraji. How to solve this conflict?

Before entering into details, we may note the following points :—

(1) Audavraji[1] is quoted on the rule 59 of the RT.

(2) Śākaṭāyana is quoted in the first line of the first Prapāṭhaka.

(3) The first Prapāṭhaka looks out of place. It is not counted as an integral part of the treatise by the Ms. B.

(4) The text contains numerous rules, that seem out of place in a Prātiśākhya. They rather belong to the subject of general grammar.

(2) 'tathā caudavrajiḥ. "spṛṣṭam karaṇaṃ sparśānām | duspṛṣṭamantasthānām ॥ p. 5 = RT. p. 3, L. 1.

(3) "kathaṃ punaranusvāradvayaṃ | hrasvadīrghabhedeneti brūmaḥ | tathā caudavrajiḥ | "anusvārāvam ām ityanusvārau hrasvadīrghau dīrghāddhrasve varṇa iti." p. 6 = RT. p. 2, L. 15.

(4) "nimeṣakālā mātrā syādityaudavrajiḥ" p. 10. It is not found in the RT.

(5) "audavrajirapi" sparśavargasya sparśagrahaṇe ca jñeyaṃ | vargasya grahaṇam | sthāneṣvityadhikāra iti". p. 12-RT. sūtra 13. According to this the commentary also was written by Audavraji himself, which is wrong, as will be shown later on.

(6) "tathā caudavrajiḥ | ayogavāhā aḥ iti visarjanīyaḥ ⌅ ka iti jihvāmūlīyaḥ | ⌅ pa ityupadhmānīyaḥ | am ityanusvāraḥ | p. 13—RT. p. 2, L. 12. Note the difference in the reading.

(7) "dvau nādānupradānau" ityaudavrajiḥ" p. 17—RT. 3, L. 3. Note the difference in the reading.

(8) "śvāso ghoṣāṇām tṛtīyāt prathamānāmaghoṣāścaturthānāyugmāḥ soṣmaṇāmiti". p. 18 = RT. 3. 3. Note the great difference between this and RT.

It is very significant that the author of the gloss refers to Audavraji, Śaunaka and Pāṇini alone. The close relation between the three has been noted by me in details.

1. Cp. also footnote on 60.

Let us remember these points and read the colophon of the Ms. B. It runs:—

"iti ṛktantravyākaraṇaṃ śākaṭāyanādibhiḥ kṛtam"

Does it not clearly show (*a*) that Śākaṭāyana was the chief author of the treatise (*b*) and that, besides him, others too had their share in it?

It is significant that our treatise invariably ends with the sūtra "svaro'nantyaḥ" with which the Sāmatantra begins, and that the two are generally mentioned together. Besides, there runs a remarkable affinity between the technical terms of the two. This will be clear from the following:—

The technical terms of the RT. and ST. may be conveniently divided into three classes[1].

(1) Artificial words.
(2) Mutilated words.
(3) Technical words.

(1) Artificial words:—

Terms	RT. sūtras.	ST. sūtras,
aḍ = pādamardhīya	112, 143	1. 10. 1
aṇ = pādādi	71, 77	III. 7. 8
khiḍ = pādopāntīya	145	1. 9. 7; II. 4. 10; V. 8. 9
cu = dīrghībhavati	247, 255	1. 10. 3
ṇa = pādāntīya	148	V. 4. 1
ṣaṇ = saṃyoga	27, 49, 269	1. 8. 4; V. 4. 3

Such words are found in Sāmatantra in a larger number. Cp. gi, ji, ḍi, di, bi, as names of the first five notes; ta trimātra; nu saṃprasāraṇa; iñ pādānta; uñ parvānta and numerous others. Burnell has shown that the remarkable peculiarity of both Ṛktantra and the Sāmatantra is that they have no paribhāṣā, and hence, it is necessary to gather the meaning of these terms from the very scanty commentaries, written upon them.

1. I owe the list of words to Burnell, RT. pp. LI-LII.

A larger class is :—

(2) Technical terms formed by mutilating real words:—

Terms	RT. sūtras	ST. sūtras
ayuk= ayukta	252	
ara = akṣara	256	
ud = udātta	51. 156	X. 2. 1.
ṛk = ārcika	154	V. 1. 2; VII. 6. 7.
kṣa = akṣara	282	
grā = grāma	113	
gha = dīrgha	50, 93, 103, 112, 113, 148	1. 7. 3; II. 7. 6; IV. 11. 1.
ghu = laghu	236, 237	VII. 3. 8; 63
ṭhya = kaṇṭhya	147	V. 1. 3
ti = gati	29. 110	II. 5. 2
da = pada	69. 272	V. 1. 7
bha = stobha	150	III. 3. 9; IV. 10. 6
ma = virāma	54	
mat = prakṛtimat	64	
māsa= samāsa	1. 125	II. 3. 1
yuk = yukta	90	1. 8. 8; II. 9. 5; III. 3. 4
ra = para	270	1. 7. 4; 8. 10.
„ = repha	107	V. 4. 3
„ = svara	26, 68, 93, 119, 169, 257, 265, 269.	II. 8. 3; 10. 1; V. 2. 5.
raṇa= karaṇa	181	
rga = varga	13	II. 5. 3; 10. 1; V. 5. 1
lup = lopa	83. 156	
vat = udāttavat	52	
vya = tālavya	241	VI. 2. 8
san-dhya= sandhyakṣara	95, 8	
sthā = antasthā	169	V. 10. 3
sya = rahasya	C. 277	V. 2. 1
sva = hrasva	25. 150	
ṣmin= ūṣman	245	V. 6. 3

Tradition and Sāmasarvānukramaṇī[1] assign Sāmatantra to Audavraji; and the name Puṣpayaśas Audavraji occurs in the Vaṃśa brāhmaṇa[2] in the list of the illustrious ancients of the SV. literature. This Audavraji, the author of the Sāmatantra may be identical with Audavraji, the originator of the Ṛk-tantra.

Now there goes another, very important analytical treatise on the SV. by the name Puṣpasūtra, where the word 'puṣpa' is strongly suggestive of Puṣpayaśas (Puṣpayaśas Audavraji), and the suggestion is strengthened by the colophon of a Ms. which reads "audavrajikṛtaṃ puṣpasūtram."

One thing more. Connected with the system of technical terms and symbols, just noted above, there is the way of quoting or reproducing sāmans, which is distinctive of the SV. analytical literature. In this respect we find a very close resemblance between the RT., ST., and PpS. To illustrate the point I append herewith a list of abbreviations from the PpS.:—

chidra	=	achidra.
patya	=	apatya.
sita	=	āsita.
rūpa	=	vairūpa.
leya	=	kāleya.
tani	=	saṃtani.
kranda	=	abhikranda.
varta	=	abhīvarta.
goṣṭha	=	aṅgirasāṃ goṣṭha.

1. śāmatantraṃ pravakṣyāmi sukhārthaṃ sāmavedinām ।
audavrajikṛtaṃ sūkṣmaṃ sāmagānāṃ sukhāvaham ॥
Sāmasarvānukramaṇī.

But cp. "Sāmaśramin in the Perface to Akṣaratantra:—
"grantho'yamṛktantrapraṇetuḥ śākaṭāyanasya samakālikena mahāmuninā āpiśalinā proktaḥ | sāmatantraṃ tu gārgyeṇetyeva vayamupadiṣṭāḥ prāmāṇikaiḥ".

2. Puṣpayaśasa audavrajeḥ puṣpayaśā audavrajiḥ VBr. p. 11

rūpa = añjovairūpa.
ārṣabha = śakvarṣabha.
siṣṭha = ihavadvāsiṣṭha.

Here the beginning of the word has been dropped. There are terms in which the middle portion is dropped. Such are :—

janavarta = jamadagnerabhīvarta.
kṣuṣṭambha = kṣullakavaiṣṭambha.
dvihiṃkādevya = dvihiṃkāravāmadevya.

There are words of which the beginning and end both are dropped :—

cīneḍa = pratīcīneḍakāśita.
tamasa = dīrghatamaso'rka.
mahī = āmahīyava.

There are words of which sometimes the beginning is dropped and sometimes end :—

ānūpa or vādhryaśva = ānūpavādhryaśva.[1]
āndhī, ndhīgava or gava. = āndhīgava.

1. (a) For details cp. R. Simon, PpS. 503-506; Burnell, Arbr. p. XXXIV ; RT. pp. LI, LIII. That PpS. also belongs to the pre-Pāṇiniyan school of Sanskrit grammar has been shown by Burnell in "On the Aindra School of Sanskrit Grammarians pp. 27-48; Arbr. p. XXIII. R. Simon holds the same view. Cp. PpS. p. 503. See also Belvelkar, Syst. Skt. Gr. p. 11.

(b) Just as in RT. *ra* represents para, svara, and repha, so in the PpS. gava = āndhigava, but also gauṅgava ; tamasa = dīrghatamaso'rka, but also dairghatamasa and so on. It is noteworthy that in the three treatises the use of such clipped words is not very consistent, the full word is often used; and we also have more than one abbreviation of the same word. The RT. and the commentary also present a number of technical terms, which are, more or less, common to it, the Sāmatantra, the Prātiśākhyas and some grammars. Such are :—

akṣara, aṅga, abhyasta, abhinidhāna, upasarga, ekavacana, nāmin, niṣṭhā, pada, pratyaya, mātrā, lopa, varṇa, vibhakti, sandhyakṣara, samāsa, sparśa, svara and vyañjana. According to Burnell these words belong to the Aindra School of grammar and these coupled with the evidence, shown later on, point to an early origin of our treatise.

āśu or bhārgava = āśubhārgava.
iḍānām or saṃkṣāra = iḍāṇāṃ saṃkṣāra.
gaurī, rīvita or vita = gaurīvita.
satrā or sāhīya = satrāsāhīya.

Thus the close similarity of technical terms, occuring in the three treatises, and the identity of the names of their authors, coupled with the statement of VBr. lead us to assume that the three analytical works were composed, in their original form, by Puṣpayaśas Audavraji.

Starting on this clue, we may formulate our hypothesis, regarding the authorship of the RT. as follows :—

1. The original Ṛktantra was composed by Audavraji, who also wrote Sāmatantra, Puṣpasūtra and a grammar on bhāṣā, which had a distinct set of Pratyāhāras[1], as is shown by the first Prapāṭhaka of the RT.

1. Cp. "saṃniveṣonyaḥ, pratyāhārārthaḥ" RT. p. 3. l. 4 On Mahābhāṣya (1. 1. 2 110) Nāgeśa makes an important statement "pare tu parahakārābhāvepi "e" ityeva sūtraṃ kāryaṃ prātiśākhyādiprasiddhahalādipratyāhārasiddhyartham". There are no Pratyāhāras in any of the Prātiśākhya, excepting ours, that refers to the Pratyāhāra of "ra" and "ha". Cp. "pratyāhāre rahayorvargasañjñā ∘ p. 3. L. 10. But in the main body of the text we do not find any pratyāhāra even in the RT. This indicates that the original text was different from the present one, and the same was based, more or less, on the system of Pratyāhāras. This Prapāṭhaka also refers to the Brahmarāśi, which is supposed to be prehistoric. Cp. Nāgeśa (MBh. 1. 111. 2: 132) :- asyākṣarasamāmnāyasya vāgvyavahārajanakasya na kaścit kartāstyevameva veda-pāramparyeṇa smaryamāṇam | " Hari quoted by Nāgeśa. According to the tradition these were revealed by God Śiva himself by sounding his tabor. The device of *anubandhas* or signification endings, so advantageously used by Pāṇini is also found here, which shows that the device already existed and Pāṇini only utilised it to its utmost limits. Cp. Pat. on VII. 1. 18" athavā pūrvasūtranirdeśo' yam | pūrvasūtre ye' nubandhā na tairihetkāryāṇi kriyante." Cp. Belvelkar, Systems of Sanskrit Grammar p. 23. Ajātśatru, the commentator on PpS. (Benares 1922 p. 170) attributes a statement to Audārvaji which is not found in the RT. "evaṃ hi smaratyaudavrajiḥ | nāmyantādupasargāccetyekāraḥ | " the quotation may be from Audavraji's grammar on bhāṣā which is not available at present.

2. Śākaṭāyana, who may have been a follower of Audavraji, revised Audavraji's work, both in RT., where he quotes him by the name (53), as well as in grammar, where the former's work was superseded by that of the latter. The main sphere of Śākaṭāyana's activity lay in grammar, hence it is futile to hunt all his doctrines in the RT.

3. Yāska refers to Śākaṭāyana, and traces of Śākaṭāyana's analytic grammar are detected in Yāska's Nirukta. To this we shall come later on.

4. Pāṇini drew from Śākṭāyana ; and it unfortunately happened that his work acquired by its great merits such a celebrity as to supersede almost all that had been written on grammar before him, so that except the names and some particular rules of former grammarians, we have little left of this branch of literature; except what occurs occasionally in the Prātiśākhyas. That Pāṇini knew Prātiśākhyas had been indicated long ago by Böhtlink and Müller ; and it has been proved now by a comparison of Pāṇini's sūtras with those of the Prātiśākhyas, that Pāṇini largely availed himself of the works of his predecessors, frequently adopting their very expressions, though he quotes their names only in cases, where these have to serve as authorities for certain rules. In all the sūtras, that are found parallel in RT. and Pāṇini, the latter may owe a debt to the former.

5. Simultaneously with Pāṇini[2] or a bit later than him, there occured the third and the final redaction of our treatise

1. For details cp. Müller, Anc. Skt. Lit. p. 150–51.

2. For the date of Pānini cp. Colebrook, Asiatic Researches VII (1801, Essays ed. Cowell II p. 4) ; Böhtlink II p. XIII; Roth, zur Literatur und Gesch. des Veda p 16; Reinaud, Memoires de l' institute de France XVIII. p. 88; Weber, Indischen Literatur Geschichte p. 199; with Weber agreed Julien and Müller ; Westgaard, Über den altesten Zeitraum der Indischen Geschichte p. 72 ; Goldstucker, Pāṇini pp. 225–227 ; Benfey Geschichte der Sprach wissenschaft p. 48 ; Bhandarkar, Ind. Ant. I p 16 ; Burnell, Aindra School. p. 44; Pischel, ZDMG. XXXIX p 95: Peterson, Detailed Report (1883 and his

and the authors of this stage expressly quote Śākaṭāyana[1]. It was probably at this juncture, that a good many rules, rules that have little to do with the SV. or any other Veda, were showed into the text[2]. These are not referred to by Śaurisūnu in his Laghuṛktantrasaṅgraha.

6. The authors of the third stage drew their new material, possibly from Pāṇini, who had borrowed this from Śākaṭāyana and other predecessors[3], or more probably from Sākaṭāyana himself, whose work may have been partly known to them. This becomes clear from a minute comparison of RT. 189—211 with Pāṇini VI. 1 135—157, the latter being much more systematic and comprehensive. To cite only some. RT. 209 provides for "rathasyā" alone, while the corresponding rule in Pāṇini (VI. 1. 15. 7) covers as many as five examples, the word "rathasyā" being included in them. Pāṇini VIII. 3. 48 is a clear improvement on RT. 128. RT. 156-157 have been reduced to one sūtra (VI. 1. 138) by Pāṇini. The results of such a testing will be found scattered through the notes, and these need not be summed up here.

There also occur a few rules in the RT., which are clearly meant for bhāṣā, and for which Pāṇini has no corresponding rules, while Kātyāyana has. Cp. 96, 97, 98, 99, 103, 106 with their notes. Some of them seem to be an improvement upon Kātyāyana, but can be explained otherwise as well. Take, for instance 96, which reads "bhāṣāyāṃ nīparayoḥ."

paper on Aucityālaṅkāra of Kṣemendra (1885); cp. also Bombay Sanskrit Series 31 p. 51; Sylvain Levi, Journal Asiatique 1890 pp. 234–240; Liebich, Pāṇini p. 108; Winternitz, Gesch. der Ind. Litt. III p. 383; Belvalkar, Syst. of Skt. Gr. pp. 13–18 : Intermediate Prose Selections 1924 on Nir. 29; Schroeder, ZDMG. 33. p. 177 ff; 49 p. 145 ff. (169); Hillebrandt, Die Anschaungen über das Alter des Ṛgveda ZDMG. 1927 pp. 67–68.

1. In the beginning of the text "śvāso nāda iti śākaṭāyanaḥ"

2. Cp. RT. 189–211 and others with my notes. Cp. 107–109.

3. Generations of grammarians must have preceded Pāṇini. Cp. Kielhorn, Der Grammatiker Pāṇini. NGGW. 1885 p. 189; Liebich, Pāṇini p. 16.

This would apparently imply that there are many instances, where the *a* is followed by 'ṇī' and that the rule prescribes *vṛddhi* for them. Kātyāyana, on the other hand, limits the scope of the sūtra to three words i.e. "svairī", "svairiṇī", and "akṣauhiṇī", because these may have been the only words to which the *vṛddhi* phenomenon was applied. A similar explanation can be offered for 106, which reads "vatsatarādīnāmṛṇi." This also would, prima facie, imply that there are many instances to be covered by the rule. There may have been many, but since in Kātyāyana's time these were only six, he incorporated them into a vārtika, and thus made the scope of the sūtra precise. And the comparison of the sūtra with the vārtika strongly suggests that the author of the former was not at all acquainted with the vārtika. Had he known it, he would have, for brevity's sake, begun the sūtra with *pra*, which comes first in the vārtika, and not with *vatsatara*, which stands second in the vārtika, and is also a larger word.

In fact, this kind of comparison seems no safe foundation for any chronological edifice, and we must accept its results with the utmost caution. Such similarities are bound to occur in any class of works, and they need not be more than an ancillary to the chief argument, otherwise corroborated. Were we to rely solely on them, we shall be forced to admit that Yāska was later than Pāṇini and even Kātyāyana[1]. The sūtras of Pāṇini nowhere make any provision for the formation of words like "apārṇa", which occurs in Nirukta (III. 2), nor did Pāṇini know Yāska's explanation of "sūryā" (RV. X. 85. 20) by "sūryasya patnī." Pāṇini, must therefore, have preceded Yāska, else how to account for such an omission in Pāṇini ? Kātyāyana removes the last defect by prescribing the vārtika "sūryāddevatāyāṃ cāb vācyaḥ" (IV. 1. 48). We shall have to

1. Yāska was prior to Pāṇini. Cp. Liebich, Pāṇini p. 19; Zur Einfuhrung in die Indische einheimische Sprachwissenschaft II p 28 ff. For details see Roth, Nir, 1. 17 p. 38; Hillebrandt, Die Anschaungen über das Alter des Ṛgveda. ZDMG. Vol. 81 pp. 68-69.

presume that the author of the vārtikas came after Yāska and utilized his material. But the first omission is not rectified even by Kātyāyana, who explained "prārṇa" and "ṛṇārṇa" etc., but not "apārṇa" of Yāska. This would lead us to assume that Yāska came after Kātyāyana[1]. But this is all fallacious, and none would entertain this even for a moment.

The utmost, that we can conclude from such similarities, is this, that these rules may have been taken from Pāṇini, and Kātyāyana into the Ṛktantra, but the former too borrowed them from Śākaṭāyana and others. Thus the process is reduced to this :—

Śākaṭāyana
|
Pāṇini and Kātyāyana
|
Ṛktantra.

and although Ṛktantra may owe some rules to Pāṇini and even to Kātyāyana, yet both of them stand indebted to Śākaṭāyana, and Śākaṭāyana was the author of Ṛktantra.

The hypothesis does not cause surprise, when we note, that exactly the same thing happened with regard to the authorship of the Puṣpasūtra.

Nothing was definitely known about the authorship of the PpS. The Ms. C., used by R. Simon ascribes it in the end of its fifth and sixth chapters, to a Gobhila[2], while the S. Indian Mss. distinctly attribute it to Vararuci[3]. One Ms.[4] however, connects the treatise with Audavraji and this is significant. Weber[5] threw out a suggestion that the extant PpS. is not the work of one man, but is a sort of collection done by

1. Cp. Belvalkar, Systems of Sanskrit Grammar p. 7.
2. Müller, Anc. Sanskrit Literature p. 210; R. Simon, PpS. p. 49,
3. Burnell, Arbr. XXIII ; R. Simon, PpS. p. 495.
4. Cp. A Catalogue of the Sanskrit Manuscripts in the Adyar Library. Vol I. p. 51. 25 c. 11 Grantha character.
5. Akad. Vorlesungen über Ind. literaturgeschichte 1876. p. 91.

several hands. R. Simon, has beautifully shown the successive stages, through which the work has passed[1].

Now the name Puṣpayaśas[2] seems strongly suggestive that the work originated with Puṣpayaśas, a renowned ācārya of the Sāmavedins, and was successively revised by Vararuci, Gobhila and others.

The same thing is told about Sāmatantra, of which thirteen Prapāṭhakas are commonly known. But one Ms. has two additional chapters called Sañjñāprakaraṇa, and Burnell reports that two more, called Parvaprakaraṇa are known in the Gujrat[4].

And it is very doubtful whether any one of the Prātiśākhyas has escaped extensive modifications, by alteration, insertion, and addition, since its first substantial construction. The fact that in the RPr., all that is essential to make out such a treatise, is contained in the first half, or chapters I-IX, is strongly suggestive of the accretion of the later chapters ; and the character of more than one of them lends substantial support to this suggestion[5]. That the VPr. has suffered interpolation and addition is the opinion of Whitney, and the same may be held with regard to the TPr. and CA. It has been suggested that some of the many citations of authorities found in the TPr.[6] have been interpolated in the Prātiśākhya,

1. R. Simon, PpS. 499.

2. uṇādisphuṭīkaraṇāya vararucinā pṛthageva sūtrāṇi praṇītāni | tadyathā "kṛvāpāji°". Vimalasarasvatī, the auther of Rūpamālā, quoted by Belvalkar, Systems of Sanskrit Grammar p. 27.

3. The practice of using half names is common.

4. Burnell, Arbr. XXIV.

5. Whitney, CA. p. 580.

6. For the list cp. Whitney, TPr. p 430. According to Whitney all the metrical rules (TPr. XVII. 8, XXII, 14, 15, XXIII. 2, 14, 15, 20, XXIV. 5, 67) are to be taken as unauthentic.

They are found in other parts of the Prātiśākhya literature. In the same category may also be included the seventeenth and eighteenth chapter and all that follows the twentyfirst on the score of the content alone. For details see Whitney, TPr. pp. 432–433.

after the latter ceased to be a mere body of practical rules for the guidance of a school, and in virtue of its thoroughness and comprehensiveness, gained more the character of a phonetic treatise on the Black Yajurveda, and was used in other schools than that which originated it.

And a similar story is told about Yāska's Nirukta. Dr. Lakshman Sarup, who has based his edition of Nirukta directly or indirectly, on the evidence of sixty-five manuscripts[1], has beautifully shown the three[2] stages of interpolations in the Nirukta, where the successive interpolations from one family to another, are invariably the amplifications of the text of a shorter recension, and are thrust between sentences, wherever the text could be so enlarged with impunity, as, for instance, in multiplying the number of etymologies and attributing them all to Yāska[3]."

The same thing was suggested by Goldstucker[4] with regard to the Uṇādis of Pāṇini. The list of Uṇādis was first drawn up by Pāṇini on the basis of Śākaṭāyana,[5] and was afterwards modified and corrected by Kātyāyana. The extent of the

1. Sarup, Nirukta, Introduction p. 23

2. Sarup, Nirukta, Introduction pp. 19-20. The three stages are :—

(*a*) D. i. e. the commentary of Durga, written before the addition of Pariśiṣṭas and embodying the whole text of the Nirukta, represents the earliest period, i. e. about the thirteenth century A. D.

(*b*) B. i. e the Mss. of the shorter recension, represents a period later than D., when the Pariśiṣṭas, were added, but not divided as yet into different chapters and when the old orthography was still prevalent.

(*c*) A i. e. the larger recension, represents a still later period, when the Pariśiṣṭas had been divided into chapters and old orthography had gone out of use.

3. Sarup, Nirukta p. 22. An analogous example is furnished by Latin literature.; the text of Servius, the commentator of Virgil, shows a similar threefold amplification.

4. Pāṇini, his place and c. pp. 170, 181 (reprint 130, 139).

5. Cp. "nāmānyākhyātajānīti śākaṭāyano nairuktasamayaśca," Nir, I. 13. Cp. Nāgeśa, ŚŚ, on P. II. 3. 1, Goldstücker does not notice this.

changes introduced by Kātyāyana into the text, was so great, that ultimately popular tradition came to credit him with its sole authorship[1]. And this is exactly what we have noticed with regard to RT. Here also the tradition has practically forgotton all about the real author of the text, and has consequently credited Śākaṭāyana with its sole authorship.

VI

But assuming that Sākaṭāyana was the chief author of the RT. the question arises "*do we find any trace of his opinions in it ?*"

Before we attempt an answer to this, let us see, what works Śākaṭāyana wrote besides the RT.

1. Śākaṭāyana wrote a treatise on the *pada* text, presumably of the SV. This is shown by the remark of the commentator on CA. (preface to the IV chapter) which runs : "samāsāvagrahavigrahān yathovāca chandasi śākaṭāyanaḥ । tathā vakṣyāmi catuṣṭayaṃ padaṃ nāmākhyātopasarganipātānām ॥

2. Śākaṭāyana wrote an analytic grammar. This is shown by the following :—

(*a*) Yāska[3] says :—

"nāmānyākhyātajānīti śākaṭāyanaḥ ।"

(*b*) Kātyāyana[4] puts the same thing as :—

"nāma ca dhātujamāha nirukte vyākaraṇe śakaṭasya ca tokam ।"

1. "uṇādisphuṭīkaraṇāya vararucinā pṛthageva sūtrāṇi praṇītāni | tadyathā kṛvāpāji°" Vimalasarasvatī, the author of Rūpamālā, quoted by Belvalkar, Systems of Sanskrit Grammar p. 27.

2. "As Śākaṭāyana has set forth for Veda, the combination, division, and disjunction of words in *pada*, so will I set forth the quadruple word, noun, verb, preposition and particle" Whitney in the preface to the IV. Ch.

3. Nir 1. 12.

4. On Pāṇini III. 3. 1, while discussing that every word is derived from a verbal root.

(*c*) Patañjali[1] says :—

"Śākaṭāyana was an analytic grammarian, as opposed to the etymologist."

3. Śākaṭāyana wrote a treatise on phonetics. The following are the references to it :—

(*a*) CA. II. 22 states that according to Śākaṭāyana final *y* and *v*, are uttered with a slighter effort[2]. The same thing is ascribed to him by Pāṇini[3].

Now Ṛktantra, while treating the loss of *y* and *v*, records the view of Naigi in 159, of other teachers in 160, and at the end states, that the half of *y* and *v* is omitted, which is another way of saying the same thing. This view is not attributed to any particular teacher. Does it not show that the treatise represents, in the main, the doctrines of Śākaṭāyana, and belongs to a school, which derives its name from him?

(*b*) RPr. (VIII. 16) states that according to Śākaṭāyana, in the diphthongs, e and ai, *a* forms the first half, and *i* the second ; in o and au, *u* forms the second half[4]. The view is implied in 15. Cp. note on it.

(*c*) VPr. III. 9 states that according to Śākaṭāyana, *visarjanīya* becomes a sibilant before a sibilant[5]. The phenomenon is prescribed by 177.

(*d*) VPr. III. 12 states that according to Śākaṭāyana, *visarjanīya* becomes jihvāmūlīya before gutturals and upadhmānīya before labials[6]. This is, in a way, covered by 177.

(*e*) Pāṇini VIII. 4. 50 attributes to Śākaṭāyana the view, that duplication does not take place in a group of more

1. On Pāṇini III. 3. 115. Cp. Nāgeśa, ŚŚ. on Pāṇini III. 3. 1.
2. "leśavṛttiradhisparśaṃ śākaṭāyanaḥ" CA. II. 24.
3. "vyorlaghuprayatnataraḥ śākaṭāyanasya" Pāṇini VIII. 3. 18.
4. "sandhyeṣvakāro'rdhamikāra uttaraṃ yujorukāra iti śākaṭāyanaḥ" RPr. XIII. 39.
5. "pratyayasavarṇam mudi śākaṭāyanaḥ" VPr. III. 9.
6. "jihvāmulīyopadhmānīyau śākaṭāyanaḥ" VPr. III. 12.

than two consonants[1]. The phenomenon is indirectly prescribed by 169. Cp. note on it.

(*f*) VPr. III. 86 states that according to Śākaṭāyana[2] the *n* of "pari naḥ" becomes "ṇ". In SV. "pari" is followed by "naḥ" only twice (SV.II.560; II.247). The former is covered by 274, but the latter is not; and this seems exactly the reason why Śaurisūnu specially cites "pari ṇaḥ śarmayantyā" as an example of cerebralisation in his Laghuṛktantra saṅgraha[3]. It is just possible, that a rule to that effect existed in the RT., which somehow or other fell out of it.

(*g*) VPr. IV. 5 states that according to Kāśyapa and Śākaṭāyana, *m* and *n* are dropped, when they are followed by *r* and a sibilant[4]. In the note on 112, I have shown in details that *n*, when preceded by a long vowel, is reduced to *visarjanīya*, and the same, when preceded by *ā*, becomes *y* by 117, only to be dropped by 158; but when preceded by other long vowels, it is reduced to *r* by 115, and an *anusvara* is inserted by 185 between the vowel and *r*. The VPr. seems to refer to this phenomenon.

(*h*) RPr. 1. 16 states that according to Śākaṭāyana, the first of a class can only be a final[5]. Rule 172 moves against it and the reason is shown later on.

(*i*) The commentator on CA. (IV. 30) cites a verse[6] which according to Whitney means "Śākaṭāyana mentions five cases in which *yā* suffers separation by *avagraha*; it is

1. "triprabhṛtiṣu śākaṭāyanasya" Pāṇini VIII. 4. 50.

2. "pari ṇa iti śākaṭāyanaḥ" VPr. III. 86.

3. Benfey has in both the places "pari naḥ". But RV. and JS. read 'pari ṇaḥ'. Cp. Caland JS. Einl. p. 34.

4. "lopaṃ kāśyapa śākaṭāyanau" VPr. IV. 5.

5. "prathamaṃ śākaṭāyanaḥ" RPr. I. 16

6. pañcaivāvagrahānāha yā śabde śākaṭāyanaḥ |
antodāttaḥ padatvaṃ ca vibhaktyarthe bhavettu yā ॥

accented as final, and stands as an independent element, when used as a case ending. The examples cited by the commentator are not found in the SV., and there being close affinity between Śākaṭāyana and Śaunaka[1], Śākaṭāyana may have laid down such a rule in his treatise on *pada* text, more or less, applicable to both the SVPp. and AVPp.

Thus barring one or two cases, all the views, attributed to Śākaṭāyana, that concern *phonetics* are easily traced in the RT. And it was rather presumptuous on Burnell's part that he, without instituting a searching enquiry into the matter, hastily pronounced[1]:—

"But of all his (Śākaṭāyana's) distinct and peculiar opinions, there is no clear trace in the text. The text is attributed to Śākaṭāyana, but so far as we know the teachings of that old grammarian, there is no adequate reason for supposing this ascription to be correct."

VII

How is it that Pāṇini stands indebted to Śākaṭāyana ?

While discussing the authorship of the RT. I stated that, with regard to the statements which are similar in RT. and Pāṇini, the latter may owe a debt to the former. It has been shown in the notes, that the rules 189–211 of the RT., are found virtually in the same form in Pāṇini VI. I 135–157. These rules have no bearing on the SV., and this suggests, that the same were added to the text later on. Here one would argue that the followers of Śākaṭāyana borrowed these sūtras from Pāṇini and not vice versa. This may be true, but the question in that case would amount to this :—

"Are these sūtras of Pāṇini, his own, or has he borrowed them from an earlier grammarian ?"

1. Burnell, RT. p. X.

In the note on 210, I have shown in details, that it was beyond the ken of Pāṇini to show the formation of those words, which he regarded as *underivative*, and that, wherever, he, in order to make his work encyclopædiac, has introduced their formation into it, he has obviously followed Śākaṭāyana; and this view is emphatically endorsed by Kātyāyana, Patañjali, Kaiyaṭa and Nāgeśa.[1] And if we once assume that Pāṇini borrowed 210 from Śākaṭāyana, there is nothing to prevent us from assuming that, in all the statements, that concern *underivatives*, and are found similar in Śākaṭāyana and Pāṇini, the latter owes a debt to the former.

And this is not at all surprising. We have just noted that Sākaṭāyana wrote a work on the *pada* text, presumably of the SV; gave *etymologies*, that sounded peculiar to others, and also wrote a work on *phonetics*. The first two works are not available, and the extant *pada* text of the SV. is generally ascribed to Gārgya[2]. Inspite of that, the same forms the basis of the RT. and exhibits unmistakable traces of Śākaṭāyana's system. Now if we could only show that Pāṇini in his Uṇādisūtras has closely followed the implications of the SVPp., we shall have automatically demonstrated the later's indebtedness to the former.

It is a rule in SVPp. that it *does not divide the root and the suffix*, and *does invariably separate the prefix from the body of the word.* Pāṇini has closely followed in his Uṇādi[3]

1. On Pānini III. 3. 1 For details cp. Nāgeśa, ŚŚ. on this sūtra.

2. Cp. Durga on Yāska (IV. 4):—

"bahvṛcāṃ mehanetyekaṃ padaṃ | chandogānāṃ trīnyetāni padāni "ma iha na" iti tadubhayaṃ paśyatā bhāṣyakāreṇobhayoḥ śākalyagārgyayo-rabiprāyāvatrānuvihitau" | Durga lived about the beginning of the 14th century (L. Sarup, Nir. 29) and as he quotes here the old commentator i.e. Skandasvāmin as his authority, his statement is entitled to consideration. Cp. also Sāmaśramin, Preface to the Akṣaratantra.

3. I have already pointed out that Śākaṭāyana was the chief founder of the Uṇādiprakriyā. Uṇādis may have existed even before him, but it was,

the implications of this practice. This will be clear from the following :—

SVPp.	Pāṇini.
panthāḥ	patastha ca[1] (656).
anīkaḥ	anihṛṣibhyāṃ kicca (626).
iṣiraḥ	iṣimadi∘ (595).
sthaviraḥ (but sthā । virīḥ)	ajiraṣi∘ (595).
vidathāni[2]	rudividibhyām ṇit (622).
pataṅgaḥ[3]	pateraṅgac (600).
uktham	pātṛnudivaci∘ (604).

no doubt, he, who at first put them into a systematic form, as is shown by the clear statements of Yāska, Kātyāyana and Patañjali. Pāṇini, who came some centuries later, overhauled this list and made definite improvement upon Śākaṭāyana. The extant Uṇādis exhibit unmistakable marks of Pāṇini upon them. They use sañjñās such as hrasva, dīrgh, pluta, udātta, upadhā, lopa, saṃprasāraṇa and abhyāsa in the same sense in which Pāṇini uses them. The elliptical words i.e. *anubandhas* of the Uṇādis are also similar to Pāṇini's.

Kātyāyana, who came later than Pāṇini, improved his work, and the extent of the changes introduced by Kātyāyana into the text was so great, that ultimately he came to be regarded as the sole author of the Uṇādis. Cp. Belvalkar, Syst. of Skt. Gr. p. 27.

All the lists of Uṇādis have not yet been published. We have only Pañchapādī in the Siddhānta Kaumudī. A Daśapādī has been edited by my friend Pt. Brahmadatta and is now in the press at Benares. The publication of the complete list of Uṇādisūtras will open a new and fascinating field for researches on Indian Grammar.

1. The reference is to SK. of M. M. Śivadatta.

2. On *vidatha* cp. Müller, SBE 32, 350; Bloomfield, JAOS. 19, 2, 12 f; Geldner, ZDMG. 3 52. 733-61; Wackernagel, Altind. Gr. I. 108 and Macdonell, Vedic Gr. p. 23.

3. I do not see any reason why "pataṅga" has been included in the list "samudrādi" (CA. IV. 40) which negatives the division. Note that 'samudra" is divided into *sam* | *udra* in the SVPp. The Padapāṭha of the AV. has been edited in full by Shaṅkara P. Paṇḍit in his AV. The Padapāṭha contains serious errors both in regard to accentuation and the division of compound verbal forms, as well as in other respects. Macdonell, Vedic Gr. p. 4. Cf. also Lüders, on *hṛdyota*, Vyāsaśikṣā p. 55.

 SVPp. Yāska and Pāṇini, all the three agree.

SVPp.	Pāṇini.
haryataḥ	bhṛmṛdṛṣi∘ (621)
vṛṣabhaḥ	ṛṣivṛṣibhyāṃ kit (622)
ojaḥ	ubjerbale balopaśca (639)
akṣaraḥ	aśeḥ saraḥ (619)
parvataḥ	bhṛmṛdṛṣi∘ (621)
kumāraḥ	kameḥ kidiccopadhāyāḥ (623)
etaśaḥ	iṇastaśan taśasunau (624)

These words are not separated in the SVPp., and according to Pāṇini, they consist of only two elements i.e. the root and the suffix. Now let us see some specimens, where SVPp., Yāska, and Pāṇini all the three agree :—

SVPp.	Pāṇini.	Yāska.
atithiḥ	ṛtanyanci∘ (607)	"abhyatito gṛhān bhavati I abhyeti tithiṣu parakulānīti vā I" (nir. 4. 5), The first derivation accords with the SVPp.
ātmā[1]	sātibhyāmaninmaṇinau (637).	"atmātatervā I āptervā I api vāpta iva syāt I yāvadvyāptibhūta iti I"(nir.13.15).
parśuḥ	spṛśeḥ svaṇśuṇau pṛca (642).	"parśuḥ spṛśateḥ" (4. 3).
parjanyaḥ	parjanyaḥ (pṛṣu secane) (621).	"parjanyastṛpeḥ I ādyantaviparītasya I tarpayitā janyaḥ I paro jetā vā I paro janayitā vā I prārjayita vā rasānām I

1. For the discussion on tman = ātman cp. Wackernagel, Altind. Gr. I. 61; Macdonell, Vedic Gr. p. 11. Müller, Anc. Sanskrit Lit. p. 23, note.

SVPp.	Pāṇini.	Yāska.
		(10. 10.) The first derivation accords with the SVPp.
nakṣatram[1] (yajatram) (vadhatram)	aminakṣiyajivadhipatibhyo 'tran (621.)	"nakṣatrāṇi nakṣatergatikarmaṇaḥ । (III. 20) amuṃ sa lokaṃ nakṣate । tannakṣatrāṇāṃ nakṣatratvam ।" (T.B. 1. 5. 2. 5. 6). But the derivations "nemāni kṣatrāṇīti ca brāhmaṇam" (SRV. 1. 50. 2) and "na vā imāni kṣatrāṇyabhūvanniti" (TB. II. 7. 18. 3) are not favoured by SVPp., and hence are not followed by Pāṇini.
ahiḥ	āhantīti[1]	"ahirayanāt । etyantarikṣe । ayamapītaro' hiretasmādeva । nirhrasitopasargaḥ ।" (II. 17). The derviation from √han + ā is not favoured by the SVPp. Were it acceptable to Pp., the prefix ā would have been separated.

There are instances, where Yāska has deviated from the SVPp., and Pāṇini has followed him instead of the former.

1. Macdonell, Vedic Gr, pp. 38, 74.

To cite only a few instances :—

SVPp.	Pāṇini.	Yāska.
akṣi (= a । kṣi)	aśernit (624)	"akṣi caṣṭeḥ । anakteri tyāgrāyaṇaḥ ।" (1.9). Both the derivations move against the SVPp.
akṣa (= a । kṣa)	aśerdevane (616)	"akṣāḥ । aśnuvata enāniti vā । abhyaśnuvata ebhiriti vā ।"(IX.7).
asurasya[1] (= a । surasya)	aseruran (594).	"asurāḥ । asuratāḥ" (na+su+ra+tāḥ). This accords with the SVPp. But "sthāneṣvastāḥ । sthānebhya iti vā । api vāsuriti prāṇanāma । astaḥ śarīre bhavati । tena tadvantaḥ ।" go against the SVPp., because in that case *a* will not represent negation, and hence would not be separated.
viprah (vi । praḥ)	ṛjrendrāgra∘ (607) Pāṇini dirives the word from √vip.	
putraḥ (= put । traḥ)	puvo hrasvasca (637)	"putraḥ । puru trāyate । punnarakam । tatastrāyata iti vā ।" This accords with the SVPp. But "nipa-

1. The word cannot reasonably be connected with assur, either as source or result. Cp. Thomas JRAS. 1916 p. 364.

SVPp.	Pāṇini.	Yāska.
		raṇādvā ı" militates against it, and the same has been followed by Pāṇini.

Instances are not wholly wanting, where Pāṇini wavers between SVPp. and Yāska. To cite only one :—

SVPp.	Pāṇini.	Yāska.
mitram (= mi ı tram)	amicimidiśibhyaḥ ktraḥ (637).	"medayatervā" (X.21). But "mitraḥ ı pramītes trāyateḥ ı samminvāno dravatīti vāı" accords with the SVPp.
amitram (a ı mitram)	amerdviṣati cet. (638). Here Pāṇini derives the word from √mi with "*tra*" as suffix and not a second word. Thus Pāṇini's inconsistency in the derivation of *mitra* and *amitra* is obvious.	

Instances are not wanting, where Pāṇini has rejected both the SVPp. and Yāska, and has offered his own derivation. To quote only one :—

SVPp.	Pāṇini.	Yāska.
usra (u ı sra)	Pāṇini derives the word from √vas and thus the word is indivisible. Cp. "sphāyi tanci∘" (605).	"utsrāviṇo syāṃ bhogāḥ" Nir. IV. 9. This reading is adopted by Sāyaṇa on RV. III. 31. 11; but

SVPp.	Pāṇini.	Yāska.
		Dr. Sarup adopts "usrāviṇo' syām."

Instances may be found, where Pāṇinī has rejected the SVPp. and has accepted one (which is inferior) of the many derivations, given by Yāska. To quote only one :—

SVPp.	Pāṇini.	Yāska.
utsam (ut । sam)	udigranthikuśibhyaś-ca (618). Pāṇini prefers to derive the word from √ ud, which he does not consider as prefix.	"utsaḥ । utsaraṇādvā । utsadanādvā । utsyandanādvā ।" These well accord with SVPp. But "unatter vā" (X. 9) goes against it, and the same has been accepted by Pāṇini.

Instances are not *wholly* wanting, where Pāṇini has rejected Yāska and the authorities quoted by him, and has accepted the view of the SVPp. The following is most significant :—

SVPp.	Pāṇini.	Yāska.
"agnim" this is not divided by the *pada* text.	Pāṇini derives the word from √anj. Cp. "aṅger nalopaśca" (608).	Yāska offers five derivations of the word :— "agniḥ kasmāt । agraṇīr bhavati । agraṃ yajñeṣu praṇīyate । aṅgaṃ nayati saṃnamamānaḥ । aknopano bhavatīti sthaulāṣṭhīviḥ । na knopayati । na snehayati । tribhya ākh-

SVPp.	Pāṇini.	Yāska.
		yātebhyo jāyata iti śākapūṇiḥ । itāt । uktāddagdhādvā । nītāt" Nir. VII. 14. Now in all these derivations, the word must be divided.
Prathamaḥ (Not separated in the Pp.)	prathermaśca (645)	"prathamaḥ pratamo bhavati" II. 22

There are instances, where Pāṇini accepts Yāska only partly. To cite only one :—

SVPp.	Pāṇini.	Yāska.
ahaḥ (a । han)	nañi jahāteḥ (603). Pāṇini regards *a* as representing negation and not as a prefix. (= na hīyate, tyajyata ityahaḥ).	"ahaḥ kasmāt । upāharantyasmin karmāṇi । (II.20). Yāska derives the word from √hṛ+ā which is rejected by Pāṇini. The derivation according to the SVPp. would be, perhaps, "na hanyata ityahaḥ", which seems better, as it reflects the popular continuity of the cycle of day and night. Thus the difference between the three grammarians, with regard to this word, seems to have been great.

There are instances, where Yāska offers numerous derivations for a word, but Pāṇini accepts only one, which accords with the SVPp. To cite only one :—

Yāska offers the following derivations for the word *indra*[1]:—

"indraḥ । irāṃ dṛṇātīti vā । irāṃ dadātīti vā । irāṃ dadhātīti vā । irāṃ dārayata iti vā । irāṃ dhārayata iti vā । indave dravatīti vā । indau ramata iti vā । *indhe bhūtānīti vā* । *tadyadenaṃ prāṇaiḥ samaindhaṃstadindrasyendratvamiti vijñāyate* । idaṃ karaṇādityāgrāyaṇaḥ । idaṃ darśanādityaupamanyavaḥ । *indatervaiśvaryakarmaṇaḥ* । indañchatrūṇāṃ dārayitā vā । ādarayitā vā yajvanām ॥" Nir. X. 8.

Of all these derivations only two, (*a*) "indhe bhūtāni" (*b*) "indatervaiśvaryakarmaṇaḥ" accord with the SVPp., which does not divide the word ; and the latter of the two has been actually accepted by Pāṇini, who forms the word with the √idi + ra. Cp. "ṛjrendrāgravajra∘ (607).

That Yāska tacitly follows the SVPp. need no longer be doubted, and I cite here only one or two specimen instances to illustrate the point :—

SVPp.	Pāṇini.	Yāska.
puruṣa[2]. (Not divided in the SVPp.).		Yāska offers three derivations for the word :— "puri ṣādaḥ । puri śayaḥ । pūrayatervā । pūrayatyantaḥ" (1. 23). The last derivation accords with the SVPp., and has been accepted by Pāṇini.

1. Cp. Wackernagel, Altind. Gr. I. 157. note.
2. puruṣa = pūruṣa = pūrṣa. Cp. Wackernagel, Altind. Gr. I. 51-52.

SVPp.	Yāska.
	Cp. "puraḥ kuśan" (630).
sūryaḥ (Divided only once).	Yāska offers three derivations :— "sartervā । suvatervā । svīrayatervā ।" (XII. 14). The last (√īr+su) derivation accords with the division.
adri (Not divided in the SVPp.).	Yāska derives the word :— "adrirādṛṇātyeva । api vātteḥ syāt" (IV. 4). The latter harmonises with the SVPp. and has been followed by Pāṇini. Cp. "adi śadi bhū śubhibhyaḥ krin" (629).
hiraṇya (Not divided in the SVPp.).	Yāska states :— "hiraṇyaṃ kasmāt । hriyata ā yamyamānamiti vā । hriyate janājjanamiti vā । hitaramaṇaṃ bhavatīti vā । hṛdayaramaṇaṃ bhavatīti vā । haryatervā syāt prepsākarmaṇaḥ ।" (II. 10).

SVPp. Yāska and Pāṇini, all the three agree.

SVPp.	Yāska.
	The first two and the last one accord with the SVPp.

Now, let us see some words, which are separated by the SVPp. and have been accordingly derived by Yāska and Pāṇini. Such are:—

SVPp.	Pāṇini.	Yāska.
svasti (su ı asti)	sāvaseḥ (638).	"svasti ı su astīti" (III. 21).
candramāḥ (candra ı māḥ)	candre mo ḍit (641).	"cāyan dramati ı candro mātā ı chandram mānamasyeti vā ı" (XI. 5).
adbhutam (ad ı bhutam)	adi bhuvo ḍutac (642).	"ad bhutam ı idamapītaradadbhutamabhūtamivānyasya ı" (1. 67). The word is omitted in the Index by Dr. Sarup.
dūrāt (duḥ ı āt)	durīṇo lopaśca (606).	"dūram kasmāt ı drutaṃ bhavati ı durayaṃ vā ı" (III. 9).
uccā[1] (ud ı cā)	udi cerdaisiḥ (642). (for uccaiḥ)	"uccairuccitaṃ bhavati" (IV. 24).
vātāpyāya (vāta ı āpyāya)	vātapramīḥ (625). (which is similar).	"vātāpyamudakaṃ bhavati ı vāta eta-

1. Cp. avyayānām CA. (IV 71) which negatives the division of indeclinables. The commentator cites "uccā, nīcāt". But cp. Macdonell, Vedic Gr. p. 30. In other respects there is a close resemblance between the Padapāṭhas of SV. and AV. For instance "pṛtanāṣāṭ" is not divided in SVPp, it is also indivisible in AVPp. Cp. "sanāvāḍante" CA. IV-70. "viśpatim" is not divided in SVPp. p. 196. It is also not separated in AVPp. Cp. CA. IV. 60. Cf. also Whitney 1084 a.

SVPp.	Pāṇini.	Yāska.
		dāpyāyayati ।" (VI. 28).
duroṇa (duḥ । ona)		"duroṇa iti । gṛhanāma । duḥkhā bhavanti । dustarpāḥ ।" (IV. 5).
oṣadhi (oṣa । dhi)		"oṣaddhayantīti vā । oṣatyenā dhayantīti vā । oṣaṃ dhayantīti vā ।" (IX. 27).
upamā (upa । mā)	(upamimīte'nayā).	"upamimīte"(III. 13).

gavyūti[1] (go । yūti). "goryūtau chandasyupasaṃkhyānam" a vārtika on Pāṇini VI. 1. 79.

sakhi (sa । khi) "samāne khyaḥ sa codāttaḥ" (635). See how closely Pāṇini follows the Pp.

udaram (u । daram). "udi dṛṇāterajalau pūrvapadāntyalopśca" (642). This is most significant, and makes it unmistakably clear that Pāṇini has closely followed the SVPp.

These are some of the typical instances, which provoked Dr. Burnell to remark :—

"These specimens of the Padapāṭha of the Kauthumas are not calculated to give a high opinion of its author or outhors, who were not even consistent in their treatment of the words".

But how beautifully cogent and charming does it all look, when read in the light of the comparison with Yāska and Pāṇini ?

It is clear, at any rate, from the above-shown comparison, that there is a remarkable affinity between the deriva-

1. Böhtlink and Roth analyse gavi-ūti. Cp. also Macdonell, Vedic Gr. p. 65.

tions implied by the SVPp. and those given by Yāska and Pāṇini.

Granting this, let us now proceed with the *authorship* of the SVPp. Now, the most glaring feature of contrast between the SVPp. and RVPp. is this, that, while *the former invariably separates the prefix from the word, the latter, as a principle, does not do so.* This will be clear from the following :—

		SVPp.	RVPp.
parīṇasi	=	pari ı nasi	parīṇasi
dūrāt	=	duḥ ı āt	dūrāt
duroṇe	=	duḥ ı one	duroṇe
utsaḥ	=	ut ı saḥ	utsaḥ
samudram	=	sam ı udram	samudram
samatsu	=	sam ı atsu	samatsu
samidbhiḥ	=	sam ı idbhiḥ	samidbhiḥ
viśūvataḥ	=	vi ı suvataḥ	viśuSvataḥ
sūnṛtāvatī	=	su ı nṛtāvatī	sūnṛtāSvatī
samānam	=	sam ı ānam	samānam
prāṇaḥ	=	pra ı ānaḥ	prāṇaḥ
duroṇayuḥ	=	duḥ ı onayuḥ	duroṇaSyuḥ
upamām	=	upa ı mām	upamām
samīcīne	=	sam ı īcīne	samīcīne

This shows that the SVPp. regards the *prefix* as a virtually *independent element,* and hence invariably separates it from the word, while the RVPp. holds the *prefix* as a mere *ancillary to the word*, and so, nowhere makes the like separation. Bearing this in our mind, when we read in Yāska :—

"na nirbaddhā upasargā arthānnirāhuriti śākaṭāyanaḥ ı uccāvacāḥ padārthā bhavantīti gārgyaḥ ı tadya eṣu padārthaḥ prāhurime tam ı" (1. 3)

we are irresistibly driven to the only conclusion that the author of the SVPp. was none else, but Gārgya, who was the chief exponent of this peculiar doctrine. And this assump-

tion is confirmed by the tradition, recorded by Durga in his commentary on Nirukta IV. 4.

These indications ought to have made Burnell pause before he wrote down his dictum :—

"Were it possible to conclude that we have in it (SVPp.) the work of one of the earliest of the grammarians, such as Gārgya, it would deserve the minutest consideration, but there is not the slightest reason to give credit to the tradition as reported by Durgācārya, nor is there sufficient reason to suppose that this *pada* text is even an old work of the kind." (RT. XXI.)

What a terrible disregard for the tradition ? All that was based on tradition was torn to tatters, so much so that the *winged words* of the Veda, Epics and Purāṇas were shown as no more than a poetic myth. Little did the early Indologists know that a careful comparison of these literary remains of our forefathers with their monumental inscriptions would one day help in placing the universal history on a firmer foundation than before[1]. By this I do not imply that all Indian traditions are correct and trustworthy, nor do I think that that claim can be made on behalf of the traditions of any other country in particular. All what I want to press home is that the traditions of a country, despite the embellishments which they invariably receive at the hands of the mythmongering bards, are the bearer of its history and therefore must not be, in toto, rejected, unless there be sure grounds against them.

But admitting that the extant SVPp. did originate with Gārgya, can we emphatically say "*It is, in toto, the creation of Gārgya.*"

1. Waddel, Makers of Civilisation in Race and History. Preface pp. XXI, XXIII. though he very often makes sweeping remarks and is not reliable otherwise as well.

The answer will be *No*. And the reasons are patent. The word "sūrya" occurs, in its different forms, 38 times in the SVPp. Out of 38, 37 times it is not divided, but on p. 80 we find "sūryasya" split up into "su ı ūryasya." The fact seems significant, because this division occurs in the commentary on the rule 93, and it may indicate that this solitary "su ı ūryasya" is an intrusion in the SVPp. from the side of Śākaṭāyana. "samatsu" is not divided on pp.12. 36, but it has been split up into "sa ı matsu (on pp. 47, 177, 199, 222) which militates against the usual way of analysing prefixes, and Benfey actually notes "sam ı atsu[1]." "āditya" has not been divided in the *pada* text but the derivation offered by Yāska[2] requires separation, and Burnell has actually noted one case, where the word has been rightly split up into "ā ı ditya[3]." "pari srava" is not divided (on p.154), and so is "upamānām[4]" on p.159. "svastyayanīḥ" is not split up, but "svastibhiḥ" has been rightly divided into "su ı asti-bhiḥ." "uccā" is divided into "ut ı cā", a division accepted by Yāska and Pāṇini, but "nīca" is not split up, though Yāska and Pāṇini require it[5]. "avadyāt" is not analysed, though *a* here represents negation, and Pāṇini accordingly analyses it as "a-vad-ya[6]". "asiknī" is not analysed, though Yāska's derivation[7]

1. Benfey SV. Einl. LIX.

2. "ādityaḥ kasmāt | ādatte rasān | ādatte bhāsaṃ jyotiṣām | ādīpto bhāseti vā | aditeḥ putra iti vā | " Nir. II, 13.

3. RT. XVII.

4. Whitney (CA. IV 53) has given quite a list of compounds and derivatives, the division of which may plausibly be supposed to have been neglected by the authors of the AVPp, from uncertainty of etymology, anomaly of forms, difficulty of restoring the original constituents, or the like. He has also noted the discordance among the *pada* texts of the Vedas in details. Significant, however, is the difference in noting "saṃvatsara". The RVPp. never divides the word, while the AVPp. invariably writes saṃ | vatsara.

5. "nīcairnicitaṃ bhavati", Nir, IV. 24; "nau dīrghaśca" SK. p. 642

6. "kutsite vadernañi yat," SK p. 644

7. "asita | sitamiti varṇanāma | tat pratiṣedho' sitam | " Nir. IV. 26.

favours it. "śambaram" has been split up into "śam। baram", though the later authorities regard "śmba" as one word[1]. "nijaghniḥ। nijaghniḥ" may be, obviously, explained as a slip of printing[2].

Such are the many anomalies in which the *Pada* text abounds. Some of them may be the whims of the original author, some may be attributed to the ignorant scribes[3] and yet others to the printers.

But the question of vital concern to us, here, is :—
Do we find any trace of Śākaṭāyana in it ?

The answer is *Yes*. We have already suspected Śākaṭāyana's hand in the solitary "su। ūryasya" in the SVPp. RPr. I. 3 states that according to Gārgya, the *third consonant of each class* is to be used as a final. Instead of following this rule, the *Pada* text, adopts the contrary, viz. that of Śākaṭāyana, that the *first of a class* can only be a final[4]. Some of the derivations, which are found alike in the SVPp. and the RT., may also be attributed to Śākaṭāyana.

One thing more. Yāska states that Śākaṭāyana[5] did not

1. "śamba iti vajranāma | śamayatervā | śātayatervā | " Nir. V. 24. "śamerban". SK. 631. See also "śamerbuk ca" (śambūkaḥ 628 and "janerbuk jambūkaḥ 628). In such words the origin of *b* is obscure. Most of these probably come from a foreign source. Cp. Macdonell, Vedic Gr. p. 36.

2. Owing to the ignorance of scribes mistakes crept in the RVPp. Cf. Macdonell, Vedic Grammar p. 67 (74a).

3. A striking instance of such a slip occurs in the commentary of PpS. VII 288, where the MS. reads "madhyamayavārum" for "sandhyamayavāyāvam (RT. 111), where R. Simon puts a query mark Cp. R. Simon, PpS. p. 676. RT. 117 is also quoted on this sūtra of the PpS.

4. "tasmādantyamavasāne tṛtīyaṃ gārgyaḥ sparśam." RPr. 1. 15. "prathmamaṃ śākaṭāyanaḥ RPr. I. 16. But cp. 172, which presumes the finals in the SVPp. as *third* of the series, and not the *first* The rule came into Śākaṭāyana's treatise from the side of Gārgya. This will show how difficult it is to ascertain the value of the discordant facts recorded pellmell.

5. "na nirbaddhā upasargā arthānnirāhuriti śākaṭāyanaḥ" Nir. I. 3

consider the prefix as an independent element, but the RT., based as it is on the extant SVPp., regards it as an independent element. Thus, we find a *Pada* text, attributed to Gārgya and a Prātiśākhya attributed to Śākaṭāyana, but in neither case, the peculiar doctrines, attributed to them, are fully found. *How to explain this?*

While discussing the precise scope of a Prātiśākhya, we noted, that, towards the close of the Brāhmaṇa period, the tendency for generalisation arose, which slowly and gradually reduced the numerous Śākhās of a Veda to the minimum, and subsequently led to the unification of the different Prātiśakhyas of a Veda into one. Stretching this argument a little further, we may assume, that, both the SVPp. and the RT. were much modified in later times, to suit the then current views of the Sanskrit grammarians, particularly Sāmavedins; and it was, probably, during that process of give and take, that the followers of Śākaṭāyana sacrificed their distinct treatise on the *Pada* text[1], and the followers of Gārgya forwent their Prātiśākhya, thus ultimately effecting the virtual unity of the rival schools[2].

VIII

The Age of the RT.

The above-shown arguments make the question of the age of the RT. a little easy. To start with, the author of Gobhilīyagṛhyakarmaprakāśikā[3] and the commentator on Puṣpasūtra quote its[4] sūtras; and Kaiyaṭa[5], though not quite

1. The followers of Śākaṭāyana went so far as to actually incorporate one of Gārgya's rules into their treatise. Cp. rule 172.

2. That such a thing happened in the case of the AVPp. was suspected by Whitney. Cp. C.A. IV. 74.

3. Cp. "atha vāco vṛttiṃ vyākhyāsyāmaḥ; idaṃ vaiyākaraṇāya" GGKP. p. 122.

4. On PpS. 787.

5. On Pāṇini IV. 2. 60 "ukthārthamiti sāmalakṣaṇaṃ prātiśākhyaṃ śāstramityarthaḥ |" The reference is not explicit to justify the identification. Cp. Weber, Ind. Lit. Gesch. p. 91 note. Burnell, Arbr. Int. XX.

explicit, refers to it. Caraṇavyūha[1] mentions Ṛktantra and Sāmatantra. The Śikṣā[2], which is supposed to be the forerunner to the Prātiśākhya[3], quotes it, (in the name of Audavraji), and the author of Ṛktantravivṛti[4], a comparatively late work, of course, explains the word "smṛtāḥ" occuring in the Nāradaśikṣā as "ṛktantrakārādibhiḥ smṛtā ityarthaḥ." Coupled with these indications, the assumption, that the author of the above-named treatises, together with the Puṣpasūtra, whose authorship has been till now quite uncertain, was Puṣpayaśas Audavraji, who is mentioned by the Vaṃśa-brāhmaṇa[5] among the illustrious ancients of the SV., (backed by Caland's hypothesis[6] that Puṣpasūtra is earlier than the Ūha and Ūhyagānas), makes out our treatise, in its original form, older than other Prātiśākhyas. And this does not cause any surprise, when we note, that, while the Prātiśākhyas are devised to preserve the text of the Saṃhitās, and are, therefore, in a way, theoretic, the Sāmatantra and Puṣpasūtra were created to turn the ṛc into sāmans, that were sung at the Soma-sacrifices, which existed long before the Prātiśākhya literature arose. Thus, Ṛktantra, in its original form, is not later than other Prātiśākhyas.

1. "tatra kecit punarṛktantraṃ sāmatantraṃ sañjñādhātulakṣaṇamiti vidhīyante | " Śaunakīyacaraṇavyūha II. On Sañjñādhātulakṣaṇa cp. Caland PVB. Introduction p. VII. On the Caraṇavyūhas cp. Weber. Ind. Lit. Gesch. 105, 157; Burnell, RT. p. XIII. note; Müller places these Pariśiṣṭas later than the *sūtra* period. Cp. Anc. Skt. Lit. p. 249.

2. Cp. footnote on 60.

3. The Śikṣās are primitive. Haug, Uber den Wessen pp. 53, 63-4 They belong to Pāṇiniyan school of Sanskrit grammar. Burnell, Arbr. p. XX. Śikṣās are modrn. Kilhorn, Ind. Ant. V. pp. 1 41 et seq., The TPr. is oldr than the Vyāsa śikṣā. Lüders, Vyāsaśikṣā, Einl. p. 3-4, 16. Śikṣās are forerunner to the Prātiśākhyas. S. Varma, Critical Studies pp. 13-14.

4. Printed in the end; the author refers to Sāyaṇa. Cp. notes on Vivṛti.

5. "puṣpayaśasa audavrajeḥ puṣpayaśā audavrajiḥ" Vaṃśabrāhmaṇa p. 11.

6 I have questioned its accuracy.

In its second stage, i.e. as the work of Śākaṭāyana, it is not later than other Prātiśākhyas. Śākaṭāyana is quoted by RPr. VPr., and CA.

In its third stage, the work may be later than Pāṇini[1] and even Kātyāyana.

IX

Analysis of the RT.

i

1. Introductory and explanatory.
   (1) The origin and general mode of production of articulate sounds.
   (2) Enumeration of vowels and consonants ; definition of terms (visarjanīya, jihvāmūlīya, upadhmānīya, anunāsika, yama and anusvāra).

1. And this is exactly what Westergaard concluded about other Prātiśākhyas. Cp. Uber den altesten Zeitraum p. 67. Burnell egrees with it. Cp. RT. p. LVI. But Burnell rightly adds that all the Prātiśākhyas, in their original form, existed before Pāṇini. In his essay on the Aindra School of Grammarians he concludes "Aindra was the oldest school of Sanskrit grammar and that Aindra treatises were actually known and quoted by Pāṇini and others, and that Aindra treatises still exist in the Prātiśākhyas, in the Kātantra and in similar works, though they have been partly recast or corrected." And again. "The Aindra treatises belong to a system older than Pāṇini's, though here is perhaps reason to believe that not one of them is, as a whole, older than the grammar of the last"

I may add, that Audavraji was perhaps one of the greatest exponents of Aindra School of grammar, who had the three analytic works of the SV. to his credit; and it seems significant, that the majority of the ācāryas, quoted by TPr., belong to the Sâmaveda, because their names occur in the Śrauta sūtras of Lāṭyāyana and Drāhyāyaṇa. It seems that grammar was the favourite subject of the Sāmavedins ; and they, in this sphere, commanded the respect of the followers of other Vedas, as is evident from the close relationship, in which CA. stands to it; and the fact was apparently known to the authors of the gloss on Pāṇinīyaśikṣā, who very often cites the authority of Audavraji, Nāradīśikṣā and other Sāmavedic works, to the virtual exclusion of others.

(3) *kāra* forms names of letters; *a* forms name of consonants; *epha* forms name of *r*; mode of formation of alphabetic sounds. Different order of letters for the sake of *pratyāhāras.*

ii

(1) General provision for the irregular *sandhis* in compounds.

(2) Mode of utterance of vowels and consonants. 2-10, *saṃsvāda* and *nigāra* have no particular *sthāna* 11; mode of utterance of *nāsikyas* 12; *varga*, with first mute, forms names of series 13; sonants 14–16; the last of the series is nasal 17; final simple vowels nasalised 18; long *ī* nasalised 19.

(3) Division of syllables 20–26.

(4) saṃyogasañjñā.

(5) Quantity of consonants, 28; *gati* 29; *e* and *o* 30.

(6) *vṛttis* i.e. *drutā*, *madhyamā* and *vilambitā* 31–33.

(7) *Pause* between two individual sounds 34; between two vowels 35; in the pause 30; at the end of the half of a verse 37; in *gāthās* 38; in *sāman* 39.

(9) The length of a short vowel 40; definition of aṇu 41; standard of a long vowel 43; of *vṛddha* 44; in *vaisvarya* 45.

(10) Definition of *akṣara* 46; a consonant also is *akṣara* 47–48; a short vowel is equal to a long one, if followed by conjunct consonants 49; a long vowel is called *guru* 50.

(11) Accentuation 51–60.

iii

(1) Prescription of *ekaśruti* after a circumflex 61; there is only one main accent (udātta) in a *pada* 62; *padas* are the basis of saṃhitā 63; euphonic alteration takes place in the *padas* 64; 65 there is only one main accent

(udātta) in a compound 65 ; *vibhaktis* are omitted in a compound 66.

(2) Euphonic combination.

(3) Definition of *saṃhitā*.

(4) Final vowels, not liable to combination 68–77; (with exceptions).

(5) Final *a* elided after *e* and *o* 83–84 ; final *a* not liable to combination 85–87 ; final *i* and *ī* not liable to combination 88 ; final *n* and *m* not liable to alteration 89–90.

(6) *sandhis, dīrghatva* 93 ; *guṇa* 94 ; *vṛddhi* 95–97 ; *pararūpa* 98–100 ; euphonic combination of initial *r* with exceptions 100–106 ; *yaṇ* 107–110 ; euphonic combination of final diphthongs 111.

Final consonants :—

Final *n* is changed to *visarjanīya* 112–113, nasalisation of ā 114 ; *visarjanīya* is changed to *r* before sonants 115; *visarjanīya* of *rephita* words changed to *r* 116; preceded by ā it becomes *y* 117; aḥ is turned into *o* 118–119; exceptional cases 121–124; *visarjanīya* is reduced to *s* 125–152 ; final *n* is changed into *s* 153–155.

Final *s* omitted 156–167 ; *y* omitted 158–161 ; *v* omitted 162–163 ; *at* omitted 164; *d* omitted 165, *s* of √ sthā and √ stambh omitted 167 ; a consonant arising of doubling omitted 168–169 ; *r* omitted 170 ; *ūṣmatva* omitted 171 ; the third of the series assimilated to the following 172–173.

Initial *s* becomes *ch* 174–175 ; *h* is changed into the fourth of the series 176.

Visarjanīya assimilated to the following 177 ; dentals assimilated 178-79 ; *m* assimilated 180–181 ; *m* is changed into *anusvāra* 182–83 ; it is reduced to *m* and *n* 184.

Insertion of *anusvāra* 185 ; of the first of the series 186 ; of *t* 187 ; of *ṭ* 188 ; of *s* 189–211.

Lengthening :—

Lengthening of final vowel of the first member of a compound and other words 214–255 ; exceptions 256–260; lengthening of the first vowel of words 201–263.
Doubling : 264–271.

n is changed into ṇ 272–274 ; exceptions 275.

s is changed into ṣ 276–285.

Resulting cerebralisation of the initial dentals.

X

Remarks.

The first Prapāṭhaka, which has been quoted by the later grammarians in the name of Audavraji, has been clumsily tagged on to the real text, because, some of the points embraced in it, are again briefly mentioned in the second Prapāṭhaka, and some, like the one referring to *pratyāhāras*, have no bearing on the subject. Śaurisūnu does not very much touch upon this chapter.

In regard to the matters embraced by the second Prapāṭhaka, our treatise is clearly much more curt and concise, and more ready to pass without notice what may be assumed as already known, than the RPr. TPr and VPr. Definitions of terms are far from numerous, and the department of *paribhāṣās* is remarkably meagre. The treatment of *phonetics* is unusually meagre. The three Prātiśākhyas imply a list and enumeration of the sounds of the spoken alphabet which is wanting in our own. All, also, after treating the subject of the formation of articulate sounds at the beginning in greater details than in the Rt., revert to it in the later and less genuine chapters, and discuss it anew with a desire for greater theoretic profundity. This is not found in our treatise and CA; the real text does not even notice the *svarabhakti*, *yamas*, and similar other niceties, which play so prominent a part in other Prātiśākhyas, including the C.A.

Under the head of the conversion of *Pada* text into the Saṃhitā, the Prātiśākhyas differ only on minor points, or in the treatment of special cases, pertaining to the text, with which each of them has to deal.

These are the subjects, which every Prātiśākhya must tackle, and these are the only ones that are found in our treatise. In these matters our Prātiśākhya bears a close affinity towards the CA. and Whitney has rightly observed the close relationship between the two. Both the treatises make extensive use of the *gaṇas* in the construction of their rules. The three Prātiśākhyas, in order to show the precise ken of a particular *sandhi*, register long series of examples, while these two Prātiśākhyas catch hold of the minute principle underlying them all, and with its help, cover in one rule, what takes so much space in others. It is this, which has enabled them, while including so much, to be at the same time, so much the briefest. These, and the like things approaximate them to the character of the general Sanskrit grammar, as principally and finally represented by Pāṇini.

Whether these peculiarities, will help in any way, to determine the chronological relation of our treatise to the other Prātiśākhyas, is very doubtful. The discussions held by Burnell, on this point, have yielded nothing positive. Those were based, more or less, upon the assumption, that the appearance in a Prātiśākhya, of a phase of grammatical treatment, or its phraseology, is an evidence of its later composition. But the fallacious nature of this argument was long ago shown by Whitney, and it carries, indeed, absolutely no weight, so far as our treatise is concerned, in which, composed as it is, by an ācārya, who was himself a great grammarian, the introduction of such characteristics was quite unavoidable.

Other Prātiśākhyas, including, of course, CA., treat the construction of *pada* text, *krama* text, and sundry other

things[1]. The SV. has no *Krama* text ; there may have been supplementary treatise on the SV. *Pada* text, and tradition actually ascribes such a one to the author of the RT. himself.

The construction of *Krama* text is not touched upon in TPr., and the portions of RPr. and CA. which concern it, may be later accretions in the text. The construction of the *Pada* text, receives still more scanty notice, being entirely passed over in the TPr., and represented in the VPr. only by a few scattering rules, relating to the special cases, analogous with those, found in the earlier chapters of the CA. The VPr. *alone*, treats the subject at large. Of matters, that are more or less, akin to the substance of the Prātiśākhyas, yet omissible without detriment to their completeness as Prātiśākhyas, Whitney has given a detailed comparison, and the same need not be recounted here.

It is, thus, seen that the Ṛktantra does not materially differ in its range of subjects from the other treatises of its class. That it often oversteps the limits of the subject, which it is treating, or of the sphere of such a work, as we claim it to be, or in which it contemplates euphonic combinations for words, that are not found in the SV., has been shown at large in notes. I have also shown in details in the notes, that this treatise, like the CA., is less comprehensive than the RPr. I would, however, refer to the phenomenon of the elision of *a* after *e* and *o*, which I particularly reserved for this place :—

In the Benfeyin text of the SV. this *sandhi* may be tabulated as follows :—

A.	*a* retained after *e* or *o*	463
B.	*a* elided after *e* or *o*	145
	Total	608

1. For details see Whitney, TPr. 429 ff.; Lüders, Vyāsaśikṣā 23 ff. ; Raṅgācārya and Shāma Sastri. TPr. Int. p. 35 ff. As for the *Krama* pāṭha in TPr. cp Lüders, Vyāsaśikṣā p. 35 ff ; Whitney, TPr. p. 429.

For (a) cf. I. 5, 6, 11, 13, 24, 29, 35, 36, 37, 38, 40, 43, 45, 51, 52, 53, 58, 61, 67, 75 (3), 82, 87, 93, 100, 104, 107, 108, 111 (2), 133, 142, 143, 148, 151, 155, 159, 174 (2), 179, 185, 194, 200, 203, 230, 237, 252, 259, 263, 274, 279, 283, 284, 290, 296, 298 (2), 304, 306, 320, 323, 324, 326, 339 (2), 341, 348, 353, 357, 358, 362, 365, 367, 376, 378, 385, 389 (2), 397, 399, 417, 419, 421 (3), 422, 426 (2), 435, 439, 448, 449, 461, 463, 475, 482, 484, 485, 488, 491, 496 (2), 499, 502, 510, 511, 512, 513, 514, 522, 525, 526, 529 (3), 531, 532 (2), 533 (2), 534 (2), 538, 543 (2), 545, 546, 547, 554, 555, 557, 558, 559, 562, 565, 577 ; II. 8, 25, 27, 37, 43, 47, 50, 51, 53, 64, 75, 85, 88, 89, 98, 99, 100, 103, 105, 108, 117, 118 (3), 125, 150, 156, 158, 160, 168, 171, 173 (2), 181, 188, 196, 200, 210, 222, 223, 225, 227, 228, 229, 231, 236, 237, 239, 24[illegible], 252 (2), 258, 262, 263, 270, 274, 279, 281, 282, 286, 287, 288, 303, 305, 311, 312, 315, 316, 324, 330, 331, 333, 338, 365, 367, 370, 371, 372, 373, 383 (2), 384, 385, 390, 391 (2), 393, 412, 428, 430, (3), 439 (2), 442, 443, 449, 456 (2), 457, 464, 467, 470, 477, 478 (3), 479, 480, 482, 490, 491, 497, 500, 504, 510, 511, 512, 526, 535 (2), 543, 557, 560, 561, 566, 568, 569, 572 (2), 573, 574, 576, 577, 579, 581, 587 (2), 588 (2), 592, 601 (3), 604, 609, 612, 627, 629, 632, 633, 634, 639, 640, 643, 647, 649, 654, 661, 662, 664, 665 (2), 666, 668, 669, 671, 673, 675, 678, 686, 689, 690, 691, 693, 699, 700, 701, 702, 705, 706, 707, 711, 716, 719, 720, 723, 727, 729, 735, 736, 737, 740, 745, 749 (2), 758, 760, 762, 764, 766, 767, 772, 773, (2), 776, 778, 787, 795, 801, 803, 805, 806, 825, 826, 831, 848, 852, 853, 857, 859, 861, 866, 873, 874, 875, 885, 888, 890, 893, 894, 897, 898 (2), 902, 908 (2), 909, 913, 916, 917, 919, 928, 937, 938, 953 954, 956, 957, 958, 961, 963, 964 (2), 965, 967, 970, 973 (2), 974, 976 (2), 996, 998 (2), 1007, 1022, 1032, 1042, 1043, 1067 (2), 1072, 1074, 1078, 1085, 1092, 1093 (3), 1094 (2), 1095 (2), 1100, 1101, 1102, 1104, 1105, 1108 1109, 1111, 1113, 1115, 1119, 1128 (2), 1129, 1132 (2), 1133, 1134, 1136, 1138 (2), 1139, 1152, 1153, 1155, 1160,

1161, 1162, 1172, 1175, 1177, 1197, 1199. 1200 (3), 1206, 1207, 1213, 1221 1224 and 1228.

For (b) cf. I. 7, 49 84, 88, 97, 98, 132, 146, 219, 233, 239, 246, 250, 263, 272, 279, 302, 304, 305, 314, 326, 342, 351, 352, 371, 402, 408, 411, 412, 413, 414, 425, 466, 478, 503, 510, 519, 521, 523 542 (2), 548, 555, 563, 584; II. 2, 9, 27, 30, 43 (2), 55, 58, 103, 114. 126, 138 148, 163, 182, 221, 226, 232, 243, 271, 276, 281, 298, 318, 329, 332, 341, 344, 352, 353, 380, 382, 415, 450, 451. 463, 501, 541, 547, 549, 568, 569, 599, 603 (2), 605, 609, 617, 622, 625, 630, 645, 662, 692, 699, 700, 723, 769, 773, 774, 783, 788, 791 (2) 792, 805 (2) 827, 839, 888, 894, 902, 919, 920, 922, 930, 949, 955, 958, 972, 997, 1044, 1065, 1071, 1077, 1090, 1106 1108, 1134. 1155, 1156, 1177, 1180, 1195, 1202, 1208 (2), 1215, 1224 and 1225.

It will be clear from the above-table that the common custom with regard to this *sandhi* in our Saṃhitā is to retain *a*; the retention being to the omission as 3½–1. In the interior of a pāda, it is practically always retained, excepting of course, passages, where *a* is followed by *v* (not joined with consonants that make it liable to doubling), in which case the omission in inevitable, so much so, that, while in the RV. 7. 32. 27 we read 'mā śivāso avakramuḥ' noted as a counter example on RPr. II. 40, the text in the SV. has 'mā śivāso' vakramuḥ' (II. 105); thus showing that the tendency of omitting *a* before *v*, which had stray exceptions in the RV., became a universal law in the SV. This kind of elision occurs 19 times in SV., though in all the passages the metre requires retention of *a*. In SV. I. 584; II. 318, 447, 622 the *a* is elided, not because it is followed by *v*, but because here it stands at the beginning of a pāda. in which situation omission is certain, barring, of course, a few cases noted in 77 and 82.

According to Whitney's counting the proportion of omissions to retentions in such a situation in the AV. (cf.

CA. II. 54) is 5 to 1; and in the Ṛgveda it is still larger[1]; and there may be very few instances in the earlier portions[2] of that text, where the custom of omission of *a* at the beginning of a pāda is not followed. The practice is scrupulously observed in SV; and our treatise notes only I. 450 'citro agnirmarutaḥ', where the *a*, standing at the beginning of a pāda, is not elided.

As for the instances, where *a* standing in the interior of a pāda is elided, it notes (a) SV. I. 466 = RV. 2. 22. 4, noted by RPr. II. 42; (b) SV. I. 519 = RV. 9. 107. 6 not noted by Uvaṭa, but covered by RPr. II. 37. But here comes one difficulty, and it is this, that, if we interpret, the word "nyūne" (RT. S. 76) in the way, we have already done, this rule (RT. 78) becomes superfluous, because in both cases the metre requires omission, as in 'pādo 'sya' (ĀrS. 34, 35), and if we understand by the word only "antaḥpādam" and no more, then we have no provision in our treatise for several omissions. Leaving aside SV. I. 413, 414, 425; II 1090, 1108, which seem of one and the same metre, and where *a* stands at the beginning of the second or third pāda, we take SV. II. 773, which reads :—

"te asya santu ketavo' mṛtyavo,' dābhyāso januṣī ubhe anu ı = RV. 9. 70. 3.

1. *(a)* In the RV. it is elided in about 75 percent, in the AV. in about 66 percent of its occurences. In the RV. it must be pronounced in 99 percent, in the AV. and the metrical parts of the YV. in about 80 percent of its occurences. Cp. Macdonell, Vedic Gr. for Students p. 23.

(b) The few instances (70 out of 4500) of the elision of *a* in the RV. are the forerunners of the invariable practice of post Vedic Sanskrit. Cp. Macdonell, Vedic Gr. p. 66. The frequent elision of the *a* in the written text compared with its almost invariable retention in the original text of the RV. indicates a period of transition between the latter and the total elision of the post Vedic period.

2. Cp. Arnold, (Vedic Metre) who divides the collection into five layers. Against this cp. Keith, JRAS, 1906 pp. 486-90; 1912 pp. 726-9; the Rel. and Phil. of the Veda, Vol I pp. 3-4.

It is a triṣṭubh stanza, the commonest in the RV., consisting of four verses of eleven syllables, divided into two hemistichs; and as the *a* of "amṛtyavo" does not stand at the beginning of a pāda, it should not be elided in RV. according to RPr. II. 35 and in SV. according to 76. But while RPr. II. 37 (Uvaṭa does not note this example there) provides for the usage in RV., our treatise leaves it entirely unnoticed. Similar is "ye no aṃho'tipiprati" II. 700 = RV. 7. 66. 5 (noted by RPr. II. 42) and "saṃkrandano' nimiṣa ekavīraḥ" II. 1202 = RV. 10. 103. 1 (RPr. II. 41). Then, there is II. 462, which is incomplete and reads "pravo'rcopa∘". The full *mantra* must be anything but "pra vo mahe matayo yantu viṣṇave" I. 462; and "pra vo mahe mahe vṛdhe" I. 328 = II. 1146. It is not "pra vo mahe mandamānāyāndhaso" RV. 10. 50. 1, because here we have "upa", while the third pāda in RV. runs "indrasya yasya sumukhaṃ." At any rate, the *a* in "pravo'rcopa" is not a pādādi one, and its elision is not noted by our treatise. Again SV. II. 1224 runs :—

andhā amitrā bhavatāśīrṣāṇo' haya iva ।
teṣāṃ vo agninunnānāmindro hantu varaṃ varam ॥

The stanza is wanting in RV., but is found in AV. in the following form :—

mūḍhā amitrāścaratā śīrṣāṇa ivāhayaḥ ।
teṣāṃ vo agnimūḍhānāmindro hantu varaṃ varam ॥

Well, if the reading of the text be correct, the example is not noted by our treatise. Then, there is SV. II. 1225, which runs:—

yo naḥ svo 'raṇo yaśca niṣṭyo jighāṃsati ॥

This occurs in the RV. (VI. 75. 19) with *a* :—

yo naḥ svo araṇo yaśca∘ ॥

"svo'raṇo" has been noted by Śaurisūnu in his Ṛktantrasaṅgraha; and this leaves for us no option but to assume that the example is not noted by our Prātiśākhya.

With regard to this phenomenon, the RPr. seems thorough, and as far as I have been able to examine the text of the RV., I have found that the Prātiśākhya covers almost all the cases of retention and omission. The following examples are not noted by Pāṇini, but are covered by the RPr. :—

yo'ti 8. 2. 34 = RPr. II. 47; dipsavo'da∘ 7. 104. 12 = 37; yo' dhvanaḥ 1. 71. 9 = 47 ; manaso'dhi 7. 33. 11-47 ; no'dhi 8. 96. 20 = 46. saṃkrandano'nimiṣaḥ 10. 103. 1 = 41 ; yo'nayat 7 = 18. 7 = 47 ; agne'pa∘ 7. 1. 7 = 47 ; agne'bhi∘ 1. 71. 11 = 42 ; gave 'śva∘ 8. 30. 4 = 37 ; abodhayo' him 1. 103. 7 = 37 and so on. Cp. Benfey, SV. Einl. XXXI.

Thus, there are, to be sure, here and there, points, in the text of the SV. which are not coverd by the rules of our treatise, but we have reason only to wonder, that in executing so immense and intricate a task, as that undertaken by our treatise, which has strictly boycotted the device of enumerating individual examples, so frequently used by the RPr. VPr. and TPr., there should have been so few oversights. Such oversights have been noted by Whitney in TPr. and CA., and the same may be found in the VPr., if a thorough examination of the same is carried out. The only Prātiśākhya which seems free from this defect is RPr., which from the point of view of dignified style, and the mastery of the material with which it deals, occupies undoubtedly the *first rank* in the Prātiśākhya literature. The results of such a testing with regard to the RV. and RPr. will be found scattered in the notes on the RT., and they need not be recapitulated here. As an example I would however, refer here to the phenomenon of lengthening of the final vowels in the RV., which has been treated in the VII and VIII chapters of the RPr., and which, upon a minute examination, has been found entirely free from all oversights. I append herewith, the full list of the cases of lengthening in the RV., putting against each example, the rule of the Prātiśākhya, which covers it :—

1. Cp. Whitney, TPr. p. 426 and CA. 580-581.

RV. I[1]		RPr.	RV. S. M.		RPr. P. S.	RV. S. M.		RPr. P. S.
S. M.		P. S.	18. 4	=	8. 15	32. 5	=	8. 36
1. 9	=	7. 56	21. 2	=	8. 39	33. 13	=	8. 36
2. 1	=	8. 49	22. 4	=	7. 45	34. 1	=	7. 22
2. 2	=	7. 6	22. 15	=	7. 33	35. 2[2]	=	8. 36
4. 3	=	7. 33	23. 8	=	8. 39	35. 4	=	9. 6
4. 4	=	8. 38	23. 11	=	8. 39	35. 11	=	7. 33
5. 1	=	8. 32	23. 13	=	7, 31	36. 2	=	7. 33
5. 10	=	8. 39	24. 15	=	7. 33	36. 13	=	8. 1
6. 6	=	7. 6	25. 7	=	7. 41	36. 13	=	7. 33
7. 6	=	7. 55	25. 8	=	7. 41	36. 14	=	7. 10
8. 9	=	7. 33	25. 9	=	7. 41	37. 4	=	7. 31
9. 2	=	8. 39	25. 19	=	8. 49	37. 11	=	8. 15
9. 3	=	7. 33	25. 19	=	7. 22	37. 15	=	8. 15
10. 3	=	7. 12	26. 3	=	8. 15	38. 2	=	7. 33
10. 9	=	7. 33	26. 5	=	8. 39	38. 13	=	7. 6
10. 10	=	7. 12	26. 9	=	7. 33	38. 13	=	7. 31
10. 11	=	8. 16	27. 2	=	8. 15	39. 3	=	8. 39
10.	=	8. 4	27. 4	=	8. 1	39. 4	=	7. 26
10.	=	7. 35	27. 5	=	7. 33	39. 7	=	7. 5
11. 3	=	7. 33	27. 7	=	7. 50	39. 7	=	7. 33
13. 11	=	7. 31	29. 1-6	=	8. 16	39. 9	=	7. 33
14. 10	=	7. 33	29. 3	=	8. 31	39. 10	=	8. 36
14. 12	=	7. 12	29. 7	=	7. 33	40. 1	=	8. 39
15. 2	=	8. 15	30. 6	=	7. 30	40. 3	=	7. 6
15. 4	=	7. 33	30. 8	=	8. 15	40. 6	=	8. 32
15. 5	=	7. 33	31. 5	=	8. 36	41. 6	=	8. 38
15. 10	=	8. 15	31. 17	=	7. 24	41. 1	=	7. 26
16. 7	=	7. 33	31. 18	=	7. 33	41. 5	=	8. 39
17. 8	=	8. 39	31. 18	=	8. 15	41. 6	=	7. 6
18. 3	=	7. 33	32. 4	=	8. 36	42. 1	=	7. 33

1. This stands for Maṇḍala. S = Sūtra ; M = Mantra ; P = Paṭala ; S = Sūtra.

2. For reasons cp. Macdonell, Vedic Gr. p. 63 n. 1.

RV. S. M.		RPr. P. S.	RV. S. M.		RPr. P. S.	RV. S. M.		RPr. P. S.
42. 6	=	7. 33	61. 12	=	8. 40	81. 3	=	7. 33
44. 1	=	7. 24	61. 16	=	7. 33	81. 6	=	8. 35
44. 3	=	7. 33	61. 16	=	7. 5	81. 8	=	7. 12
44. 4	=	7. 6	62. 2	=	7. 46	81. 8	=	7. 33
44. 6	=	7. 33	62. 12	=	7. 33	82. 1	=	8. 39
45. 1	=	7. 14	62. 13	=	7. 5	82. 1-5	=	7. 18
45. 3	=	8. 39	63. 9	=	7. 27	82. 4	=	8. 15
45. 5	=	8. 40	63. 9	=	7. 5	84. 5	=	8. 39
45. 9	=	8. 39	64. 1	=	8. 39	84. 20	=	8. 36
48. 1	=	7. 33	64. 7	=	8. 38	86. 1	=	7. 53
48. 5	=	8. 15	64. 9	=	8. 15	86. 2	=	8. 39
48. 16	=	7. 33	64. 13	=	7. 26	89. 8	=	7. 33
49. 2	=	7. 37	64. 15	=	7. 33	86. 9	=	7. 33
50. 6	=	7. 46	64. 15	=	7. 5	86. 01	=	7. 33
51. 1	=	8. 15	65. 4	=	8. 29	86. 10	=	7. 30
51. 8	=	8. 11	69. 2	=	8. 29	87. 2	=	8. 15
51. 12	=	8. 15	70. 3	=	8. 48	87. 4	=	7. 33
52. 1	=	8. 13	71. 3	=	7. 6	88. 1	=	8. 15
53. 1	=	7. 26	72. 8	=	7. 46	89. 2	=	8. 38
54. 3	=	7. 33	73. 4	=	7. 33	89. 9	=	8. 34
54. 5	=	7. 22	73. 9	=	8. 28	90. 5	=	7. 33
54. 7	=	8. 15	75. 2	=	7. 33	91. 8	=	7. 33
54. 9	=	8. 33	75. 5	=	7. 33	91. 15	=	7. 33
54. 9	=	7. 33	76. 2	=	8. 40	91. 16	=	7. 33
54. 9	=	7. 33	76. 3	=	7. 33	91. 17	=	7. 33
55. 5	=	7. 33	76. 3	=	8. 15	91. 19	=	8. 9
56. 2*	=	8. 38	76. 5	=	7. 33	92. 3	=	8. 36
57. 3	=	8. 36	77. 2	=	8. 1	92. 15	=	7. 33(2)
58. 1	=	7. 26	77. 2	=	8. 32	93. 7	=	7. 33
58. 9	=	7. 33(3)	79. 7	=	7. 51	94. 1	=	8. 36
59. 6	=	7. 26	80. 2	=	7. 45	94. 2-14	=	8. 36(2)
60. 5	=	7. 5	80. 3	=	8. 39	94. 4	=	8. 36
61. 12	=	7. 27	80. 4	=	7. 33	94. 8	=	8. 38

RV. S. M.		RPr. P. S.	RV. S. M.		RPr. P. S.	RV. S. M.		RPr. P. S.
94. 9	=	7. 33	108. 3	=	7. 7	129. 3	=	8. 15
94. 12	=	7. 33	109. 2	=	8. 34	129. 4	=	7. 50
95. 11	=	7. 33	109. 2	=	7. 33	129. 5	=	8. 4
96. 9	=	7. 33	109. 5	=	7. 7	129. 8	=	7. 55
96. 7	=	7. 33	110. 3	=	8. 36	130. 1	=	7. 6
97. 8	=	8. 14	110. 8	=	8. 31	130. 2	=	7. 33
01. 1	=	8. 36	112. 1-23	=	8. 1	130. 5	=	7. 6
01. 8	=	7. 6	111. 2	=	7. 14	132. 1	=	8. 34
01. 8	=	8. 15	113. 1	=	7. 33	132. 1	=	8. 36
01. 9	=	8. 36	113. 4	=	7. 7	132. 3	=	8. 15
01. 11	=	7. 31	113. 11	=	8. 1	132. 4	=	7. 33
101. 11	=	7. 33	113. 17	=	7. 33	132. 4	=	8. 11
02. 3	=	8. 15	113. 19	=	7. 33	132. 5	=	7. 6
102. 4	=	8. 36	114. 2	=	7. 33	133. 2	=	7. 7
102. 5	=	8. 15	114. 6	=	7. 53	133. 6	=	8. 35
102. 6	=	7. 33	114. 9	=	7. 52	133. 7	=	8. 15
102. 7	=	7. 33	114. 10	=	7. 33	134. 3	=	8. 29
102. 10	=	7. 33	115. 2	=	7. 45	136. 1	=	7. 19
103. 3	=	7. 25	115. 6	=	8. 15	136. 1	=	7. 26
103. 5	=	8. 15	115. 6	=	8. 15	136. 2	=	7. 33
103. 6	=	7. 7	116. 24	=	8. 36	138. 4	=	8. 1
104. 1	=	7. 7	117. 19	=	7. 33	139. 1	=	8. 4
104. 2	=	7. 26	117. 21	=	8. 36	139. 1	=	7. 6
104. 5	=	7. 5	119. 9	=	7. 33	139. 7	=	8. 5
104. 5	=	8. 15	120. 8	=	8. 15	139. 8	=	7. 33
104. 7	=	7. 33	122. 5	=	7. 6	139. 10	=	7. 33
104. 9	=	8. 36	122. 11	=	8. 30	140. 1	=	7. 27
105. 9	=	7. 49	123. 4	=	7. 6	140. 1	=	8. 28
105. 15	=	7. 42	125. 1	=	7. 7	140. 4	=	8. 1
105. 18	=	7. 7	127. 3	=	7. 23	140. 13	=	7. 44
106. 2	=	8. 31	127. 9	=	8. 15	142. 4	=	7. 6
107. 1	=	8. 34	128. 5	=	8. 15	142. 13	=	8. 39
108.1;6-12	=	7. 33	129. 2	=	8. 15	145. 1	=	8. 15

RV. S. M.		RPr. P. S.	RV. S. M.		RPr. P. S.	RV. S. M.		RPr. P. S.
147. 2	=	7. 33	169. 4	=	8. 16	191. 6	=	8. 39
148. 3	=	8. 4	169. 5	=	8. 15			
151. 7	=	7. 6	169. 8	=	7. 33	II		
156. 1	=	7. 33(2)	170. 3	=	7. 12			
161. 8	=	8. 32	171. 2	=	8. 15	2. 9	=	7. 33
161. 8	=	8. 15(2)	171. 4	=	8. 15	2. 10	=	8. 36
161. 11	=	8. 40	171. 8	=	7. 33	3. 9	=	7. 33
161. 11	=	8. 40	173. 6	=	8. 48	4. 8	=	7. 26
161. 13	=	7. 16	173. 11	=	7. 7	5. 6	=	7. 33
162. 4	=	7. 33	173. 12	=	8. 5	5. 7	=	7. 54
162. 7	=	8. 39	173. 12	=	8. 15	5. 8	=	8. 15
162. 18	=	7. 7	174. 1	=	7. 33	6. 1	=	8. 39
162. 19	=	8. 40	174. 9	=	7. 33	8. 1	=	8. 39
162. 20	=	8. 38	174. 3	=	7. 33	11. 1	=	7. 52
163. 4	=	7. 45	177. 4	=	8. 15	11. 6	=	7. 33
163. 5	=	7. 33	178. 2	=	8. 15	11. 18	=	7. 56
163. 7	=	7. 33	178. 4	=	7. 33	11. 21	=	7. 32
163. 13	=	7. 6	178. 4	=	8. 38	12. 5	=	8. 15
163. 13	=	7. 33	179. 5	=	8. 15	13. 1	=	7. 5
164. 21	=	7. 45	179. 2	=	8. 1	14. 1	=	8. 15
164. 38	=	8. 40	180. 7	=	8. 15(2)	14. 6,7	=	7. 19
164. 33	=	7. 33	180. 10	=	7. 22	14. 8	=	8. 36
165. 7	=	8. 36	182. 1	=	8. 50	14. 9	=	8. 33
165. 12	=	7. 7	182. 5	=	7. 33	14. 10	=	8. 15
165. 12	=	8. 36	184. 2	=	8. 1	15. 1	=	7. 18
165. 13	=	7. 6	185. 8	=	8. 15	15. 4	=	7. 7
166. 6	=	7. 45	186. 1	=	8. 38	15. 9	=	7. 7
166. 8	=	7. 33	186. 10	=	7. 6	15. 10;		
166. 8	=	8. 15	187. 8	=	7. 33	16.9;		
166. 13	=	8. 48	189. 2	=	7. 30	17.9;		
167. 2	=	7. 6	189. 2	=	7. 33	18.9;		
167. 9	=	7. 52	190. 1	=	7. 25	19.9;		
168. 8	=	7. 33	190. 8	=	7. 33	20.9	=	7. 33

RV. S. M.	RPr. P. S.	RV. S. M.	RPr. P. S.	RV. S. M.	RPr. P. S.
17. 4 =	7. 33	34. 9 =	8. 38	13. 6 =	7. 32
17. 6 =	7. 46	35. 3 =	8. 1	14. 4 =	7. 33
18. 7 =	7. 6	35. 10 =	7. 7	14. 5 =	8. 36
18. 7 =	8. 36	36. 2 =	7. 7	15. 3 =	7. 10
19. 2 =	7. 6	36. 2 =	8. 36	15. 5 =	7. 6
20. 5 =	7. 42	36. 4 =	8. 36	16. 2 =	8. 38
19. 7 =	7. 33	36. 4 =	7. 33	17. 1 =	8. 50
19. 8 =	7. 33	36. 4 =	8. 6	17. 3 =	7. 33
23. 7 =	8. 38	36. 6 =	7. 6	17. 5 =	8. 38
23. 9 =	7. 31	37. 3 =	8. 38	17. 5 =	7. 33
23. 13 =	8. 36	37. 3 =	7. 7	18. 1 =	7. 33
27. 6 =	8. 38	37. 5 =	7. 33	18. 4 =	7. 33
27. 6 =	7. 33	37. 6 =	8. 38	18. 3 =	7. 33
27. 14 =	8. 15	41. 7 =	8. 1	19. 2 =	7. 6
28. 7 =	8. 4	41. 10 =	7. 43	22. 3 =	7. 6(2)
29. 2 =	7. 33	41. 13 =	7. 33	23. 1 =	7. 33
29. 2 =	8. 36	41. 15 =	8. 39	24. 2 =	8. 5
29. 3 =	8. 1			24. 4 =	8. 39
29. 3 =	8. 36	III		25. 1 =	7. 33
29. 6 =	7. 22			26. 1 =	7. 7
30. 3 =	7. 33	1. 1 =	7. 6	28. 2 =	8. 15
30. 6 =	8. 4	1. 6 =	7. 33	28. 5 =	7. 33
30. 4 =	7. 33	1. 15 =	7. 33	29. 3 =	8. 36
30. 10 =	7. 27	3. 1 =	7. 33	29. 5 =	7. 33
31. 2 =	8. 15	4. 2 =	8. 38	29. 5 =	8. 36
31. 4 =	8. 39	4. 3 =	7. 6	29. 6 =	7. 33
33. 2 =	8. 36	6. 3 =	7. 33	29. 8 =	7. 33
33. 4 =	8. 36	8. 1 =	7. 33	29. 10 =	8. 36
33. 7 =	7. 43	9. 8 =	7. 14	30. 4 =	8. 30
33. 11 =	7. 33	10. 3 =	8. 15	30. 6 =	8. 5
33. 8 =	7. 33	10. 5 =	8. 39	30. 16 =	7. 10
33. 15 =	7. 33	10. 8 =	7. 29	30. 16 =	8. 36
34. 9 =	8. 39	13. 3 =	7. 33	30. 17 =	7. 33

RV. S. M.		RPr. P. S.
30. 20	=	8. 33
31. 2	=	7. 33
31. 6	=	8. 8
31. 12	=	8. 36
31. 20	=	7. 5
32. 1	=	7. 7(2)
32. 2	=	7. 33
32. 2	=	8. 35
32. 2	=	8. 36
32. 3	=	7. 33
32. 5	=	7. 33
33. 2	=	7. 6
33. 3	=	7. 6
33. 5	=	7. 6
33. 9	=	8. 4
33. 10	=	8. 36
35. 1	=	7. 33
35. 1	=	7. 7
35. 1	=	8. 35
35. 6	=	7. 7
35. 8	=	7. 7
36. 1	=	8. 1
36. 2	=	8. 36
36. 3	=	7. 33
36. 3	=	7. 33
36. 9	=	7. 12
36. 9	=	8. 16
38. 1	=	8. 36
39. 1	=	7. 6
40. 1	=	7. 33
40. 5	=	7. 33
41. 1	=	8. 16
41. 6	=	7. 12

RV. S. M.		RPr. P. S.
42. 6	=	7. 12
42. 6	=	7. 33
42. 7	=	7. 7
45. 5	=	7. 33
46. 2	=	8. 33
46. 2	=	8. 36
47. 1	=	7. 33
48. 4	=	7. 7
49. 1	=	7. 33
50. 1	=	7. 7
50. 2	=	7. 33
50. 4	=	8. 33
50. 4	=	8. 36
51. 5	=	7. 33
51. 10	=	7. 13
52. 7	=	8. 15
53. 3	=	7. 33
53. 5	=	8. 35
53. 5	=	7. 45
53. 6	=	7. 45
53. 11	=	8. 36
53. 11	=	7. 33
53. 14	=	8. 39
54. 2	=	8. 36
54. 8	=	8. 10
54. 5	=	7. 6
54. 13	=	7. 53
54. 15	=	7. 7
54. 15	=	7. 27
54. 17	=	8. 38
54. 22	=	8. 38
55. 2	=	8. 5
55. 3	=	7. 6

RV. S. M.		RPr. P. S.
56. 6	=	8. 36
57. 3	=	7. 6
57. 4	=	7. 6
57. 5	=	8. 33
58. 2	=	8. 15
58. 5	=	7. 23
58. 6	=	8. 40
60. 4	=	8. 36
60. 5	=	8. 38
60. 5	=	7. 33
61. 5	=	7. 6
62. 1	=	8. 15
62. 8	=	8. 39

IV

1. 8	=	8. 50
1. 10	=	8. 16
1. 19	=	7. 6
2. 14	=	7. 33
2. 14	=	8. 15
2. 15	=	7. 33
3. 2	=	8. 15
3. 8	=	7. 33
3. 10	=	8. 15
3. 14	=	7. 33
4. 3	=	7. 33
5. 5	=	8. 36
5. 13	=	7. 6
5. 14	=	7. 33
6. 1	=	8. 1
6. 6	=	8. 15
6. 7	=	7. 33

RV.			RPr.	RV.			RPr.	RV.			RPr.
S. M.			P. S.	S. M.			P. S.	S. M.			P. S.
6. 7	=		7. 26	18. 13	=		7. 33	32. 15	=		8. 39
6. 11	=		8. 1	19. 1	=		7. 33	33. 6	=		8. 36
7. 2	=		7. 15	20. 5	=		7. 6	34. 3	=		7. 6
8. 2	=		8. 29	20. 9	=		7. 33	34. 8	=		8. 36
9. 7	=		7. 55	20. 10	=		7. 27	35. 4	=		7. 33
10. 1	=		7. 55	21. 3	=		7. 5	35. 8	=		8. 36
10. 2	=		7. 15	21. 10	=		7. 33	36. 4	=		7. 33
10. 3	=		7. 33	22. 5	=		8. 16	36. 5	=		8. 30
10. 7	=		8. 50	22. 6	=		8. 16	36. 7	=		8. 15
12. 4	=		8. 15	22. 6	=		7. 33	36. 8	=		8. 39
12. 4	=		7. 10	24. 8	=		7. 6	36. 9	=		8. 38
12. 6	=		7. 16	25. 3	=		7. 22	36. 9	=		8. 38
15. 5	=		8. 15	26. 1	=		8. 36	38. 5	=		7. 6
15. 7	=		7. 6	26. 7	=		7. 33	38. 8	=		8. 15
16. 1	=		8. 36	27. 2	=		8. 15	39. 3	=		8. 36
16. 9	=		7. 6	28. 3	=		7. 23	41. 3	=		7. 33
16. 16	=		7. 5	28. 5	=		7. 33	42. 9	=		7. 33
16. 17	=		8. 15	29. 2	=		8. 15	43. 3	=		7. 5
16. 20	=		7. 26	29. 4	=		7. 6	43. 3	=		8. 15
16. 21;				30. 1	=		7. 30	43. 6	=		8. 1
17.21;				30. 9	=		8. 15	44. 1	=		7. 22
19.11;				30. 23	=		7. 33	44. 3	=		7. 22
20.11;				31. 3	=		7. 43	44. 5	=		7. 6
21.11;				31. 4	=		7. 43	46. 1	=		7. 32
23.11	=		7. 26	31. 5	=		8. 33	46. 2	=		7. 52
16. 17	=		8. 15	31. 6	=		8. 15	50. 6	=		7. 33
16. 18	=		8. 15	31. 8	=		8. 15	50. 8	=		8. 36
16. 20	=		7. 33	31. 8	=		7. 26	51. 2	=		8. 1
18. 2	=		8. 15	31. 8	=		8. 15	51. 4	=		7. 46
18. 3	=		8. 36	31. 11	=		8. 29	51. 7	=		8. 15
18. 4	=		7. 10	31. 13	=		7. 55	54. 3	=		8. 15
18. 5	=		7. 10	32. 1	=		8. 16	55. 6	=		7. 33
18. 9	=		7. 33	32. 10	=		8. 36	56. 3	=		7. 33

RV. S. M.		RPr. P. S.	RV. S. M.		RPr. P. S.	RV. S. M.		RPr. P. S.
58. 2	=	8. 36	26. 7	=	7. 38	49. 5	=	8. 40
58. 2	=	8. 36	26. 8	=	7. 33	51. 5	=	7. 33
			27. 3	=	7. 33	51. 13	=	7. 22
	V		28. 3	=	8. 36	52. 1	=	7. 33
			28. 6	=	8. 15	52. 3	=	7. 31
1. 4	=	8. 15	29. 8	=	7. 33	52. 5	=	7. 30
1. 5	=	8. 36	30. 7	=	8. 4	52. 11	=	7. 33(3)
2. 7	=	8. 16	30. 7	=	7. 33	52. 13	=	7. 33
3. 7	=	7. 54	31. 13	=	7. 26	52. 15	=	7. 33
4. 5	=	7. 7	32. 6	=	7. 7	52. 16	=	7. 33
5. 4	=	7. 27	32. 12	=	7. 33	53. 5	=	8. 15
7. 2	=	7. 33	33. 3	=	7. 33	54. 1	=	8. 15
7. 4	=	8. 15	33. 7	=	7. 33	54. 5	=	8. 36
7. 5	=	7. 33	35. 7	=	8. 39	54. 6	=	7. 33
7. 7	=	8. 15	35. 8	=	8. 28	54. 6	=	8. 31
9. 7	=	8. 39	38. 1	=	7. 33	54. 10	=	8. 36
10. 6	=	7. 33	38. 5	=	7. 26	54. 15	=	7. 46
12. 13	=	7. 40	41. 7	=	8. 28	54. 15	=	8. 38
16. 1	=	7. 33	41. 13	=	7. 33	55. 5	=	8. 31
16. 4	=	7. 33	41. 14	=	7. 6	55. 7	=	8. 38
16. 5	=	7. 33	41. 17	=	7. 33	55. 8	=	8. 36
17. 4	=	7. 33	42. 6	=	8. 36	55. 10	=	7. 6
17. 5	=	7. 33	42. 11	=	7. 56	57. 2	=	8. 40
22. 1	=	7. 33	42. 13	=	8. 4	57. 7	=	8. 38
22. 2	=	7. 38	42. 15	=	7. 6	57. 8	=	8. 38
22. 2	=	7. 33	43. 3	=	8. 35	58. 4	=	8. 36
23. 1	=	8. 39	43. 8	=	7. 6	58. 8	=	8. 38
23. 4	=	8. 15	44. 9	=	7. 45(2)	59. 1	=	7. 33
24. 1	=	8. 36	45. 4	=	8. 15	59. 3	=	8. 38
24. 1	=	7. 6	45. 5	=	8. 36	59. 6	=	7. 6
24. 3	=	8. 39	45. 6	=	8. 32	61. 1	=	8. 15
24. 3	=	7. 33	45. 6	=	8. 36	61. 8	=	8. 15
25. 1	=	7. 6	45. 9	=	7. 6	61. 14	=	7. 45

RV. S. M.		RPr. P. S.	RV. S. M.		RPr. P. S.	RV. S. M.		RPr. P. S.
66. 4	=	7. 33	1. 6	=	8. 36	16. 18	=	7. 33
73. 1	=	7. 23	1. 9	=	8. 36	16. 30	=	7. 33
73. 4	=	8. 1	2. 9	=	7. 55	16. 41	=	7. 19
70. 4	=	8. 28	2. 2	=	8. 15	16. 43	=	7. 33
73. 8	=	8. 1	2. 7	=	7. 33	16. 44	=	7. 6
74. 1	=	7. 33	2. 11	=	7. 6	16. 44	=	8. 40
74. 3	=	7. 6	3. 2	=	8. 35	16. 45	=	7. 33
74. 5	=	8. 8	3. 3	=	7. 33	16. 48	=	7. 46
74. 6	=	7. 33	4. 1	=	7. 33	17. 1	=	7. 33
74. 9	=	7. 17	4. 8	=	7. 33	17. 3	=	7. 33
78. 8	=	7. 33	5. 4	=	7. 33	17. 13	=	7. 33
79. 3	=	7. 33	6. 1	=	7. 6	18. 8	=	8. 36
79. 8	=	7. 24	8. 1	=	8. 40	18. 8	=	7. 26
79. 9	=	7. 33	8. 7	=	7. 33	18. 11	=	7. 26
82. 4	=	7. 33	9. 6	=	8. 31	18. 13	=	7. 22
82. 7	=	7. 22	10. 5	=	7. 33	18. 13	=	7. 23
83. 1	=	7. 6	11. 6	=	7. 33	18. 15	=	7. 33
83. 7	=	8. 36	12. 5	=	8. 7	19. 12	=	8. 11
83. 8	=	8. 36	14. 6	=	7. 6	19. 12	=	7. 15
83. 10	=	8. 1	15. 1	=	7. 17	20. 8	=	8. 36
85. 1	=	8. 36	15. 5	=	8. 39	20. 12	=	8. 33
85. 5	=	7. 17	15. 9	=	8. 15	21. 10	=	8. 49
85. 6	=	7. 17	15. 13	=	8. 10	22. 5	=	7. 26
85. 7	=	8. 15	15. 15	=	7. 51	22. 8	=	7. 33
85. 8	=	8. 15	15. 18	=	7. 56	23. 7	=	7. 33
87. 5	=	7. 46	16. 2	=	8. 40	23. 8	=	7. 52
87. 8	=	7. 33	16. 3	=	7. 54	23. 9	=	8. 15
87. 6	=	8. 39	16. 43	=	7. 31	24. 2	=	7. 33
87. 9	=	7. 33(2)	16. 6	=	7. 24	24. 9	=	7. 17
			16. 11	=	7. 30	25. 1	=	7. 17
	VI		16. 12	=	7. 6	25. 2	=	8. 34
			16. 16	=	7. 17	25. 3	=	8. 36
1. 2	=	7. 33	16. 17	=	7. 49	25. 7	=	8. 15

RV. S. M.		RPr. P. S.
25. 7	=	8. 36
25. 9	=	7. 33
25. 9	=	8. 36
26. 1	=	7. 39
27. 7	=	7. 17
28. 6	=	8. 36
29. 6	=	7. 33(2)
30. 2	=	7. 33
30. 3	=	7. 26
30. 4	=	7. 6
32. 2	=	8. 36
32. 4	=	7. 6
33. 5	=	7. 33
36. 1	=	8. 36
36. 4	=	8. 36
37. 3	=	7. 26
38. 3	=	7. 42
38. 5	=	7. 33
39. 5	=	7. 33
40. 1	=	8. 36
40. 1	=	7. 33
40. 4	=	7. 33
41. 5	=	8. 36
42. 2	=	7. 33
42. 2	=	7. 40
42. 4	=	8. 39
44. 9	=	7. 33
44. 15	=	7. 6
44. 17	=	7. 10
44. 18	=	8. 15(2)
45. 11	=	8. 49
45. 14	=	8. 39
45. 23	=	8. 15

RV. S. M.		RPr. P. S.
45. 27	=	7. 52
46. 3	=	7. 33
46. 9	=	7. 33
46. 10	=	8. 15
46. 11	=	8. 15
46. 12	=	8. 15
47. 7	=	7. 33(2)
47. 14	=	7. 53
48. 17	=	8. 35
48. 19	=	7. 50
49. 4	=	7. 6
49. 10	=	7. 25
49. 11	=	8. 36
49. 15	=	7. 33
50. 7	=	8. 15
50. 9	=	7. 33
50. 11	=	8. 36
50. 15	=	7. 33
50. 15	=	8. 40
51. 3	=	7. 6
51. 5	=	8. 38
51. 6	=	8. 36
51. 6	=	8. 15
51. 13	=	7. 10
51. 14	=	7. 10
51. 15	=	8. 15
51. 15	=	7. 33
52. 7	=	7. 33
56. 2	=	8. 15
56. 6	=	7. 33
59. 1	=	8. 29
61. 6	=	7. 50
61. 6	=	7. 33

RV. S. M.		RPr. P. S.
63. 10	=	8. 36
65. 4	=	8. 36
65. 6	=	7. 33
66. 5	=	7. 5
66. 5	=	7. 26
71. 3	=	7. 33
75. 8	=	7. 49
75. 11	=	7. 45
75. 17	=	7. 36

VII

1. 4	=	7. 45
1. 20	=	7. 33
1. 25	=	7. 33
1. 24	=	8. 36
2. 1	=	7. 33
3. 3	=	7. 6
3. 8	=	7. 33
6. 5	=	7. 7
7. 1	=	7. 33
7. 7	=	7. 33
8. 7	=	7. 33
9. 5	=	7. 6
10. 3	=	7. 6
10. 4	=	8. 39
11. 3	=	7. 33
11. 4	=	7. 33
15. 1	=	8. 39
15. 13	=	7. 32
15. 14	=	7. 29
16. 8	=	7. 33
18. 17	=	8. 36

RV. S. M.		RPr. P. S.	RV. S. M.		RPr. P. S.	RV. S. M.		RPr. P. S.
18. 21	=	7. 33	30. 4	=	7. 33	56. 15	=	7. 5
18. 24	=	8. 36	31. 2	=	8. 15	56. 21	=	8. 36
18. 25	=	7. 33	31. 2	=	8. 10	56. 22	=	8. 15
20. 3	=	7. 33	31. 4	=	7. 13	57. 4	=	8. 36
20. 6	=	7. 26	31. 10	=	8. 9	57. 7	=	7. 6
20. 7	=	8. 40	31. 12	=	10. 40	58. 1	=	8. 36
21. 1	=	7. 33	32. 7	=	7. 33	60. 3	=	8. 15
21. 6	=	7. 54	32. 7	=	8. 39	60. 10	=	8. 38
21. 9	=	8. 15	32. 8	=	7. 33	61. 4	=	7. 33
22. 1	=	7. 33	32. 8	=	7. 33	62. 6	=	7. 33
22. 3	=	7. 33	32. 9	=	8. 38	63. 5	=	7. 45
22. 4	=	8. 59	32. 24	=	7. 43	63. 6	=	7. 33
22. 4	=	7. 33	32. 25	=	8. 39	67. 1	=	7. 6
22. 4	=	7. 33	32. 25	=	7. 33	67. 10	=	7. 33
22. 8	=	7. 26	32. 26	=	7. 33	69. 2	=	7. 32
23. 1	=	8. 36	33. 2	=	8. 36	69. 2	=	7. 33
23. 4	=	7. 6	34. 19	=	8. 48	69. 8	=	7. 33
24. 3	=	7. 6	33. 4	=	8. 36(2)	72. 3	=	7. 6
24. 6	=	7. 33	36. 9	=	7. 6	74. 4	=	7. 5
26. 4	=	7. 33	37. 5	=	7. 33	74. 5	=	7. 33
26. 5	=	7. 33	39. 7	=	7. 33	75. 8	=	7. 33
27. 1	=	8. 35	40. 7	=	7. 33	77. 4	=	7. 10
27. 2	=	7. 55	42. 2	=	7. 33	77. 4	=	8. 36
27. 2	=	7. 33	42. 5	=	7. 10	79. 4	=	8. 36
27. 4	=	7. 26	43. 5	=	7. 33	83. 2	=	7. 45
28. 1	=	7. 42	45. 3	=	8. 15	83. 5	=	8. 15
28. 5	=	8. 38	46. 1	=	8. 36	83. 5	=	7. 33(3)
29. 1	=	7. 33	48. 4	=	7. 33	88. 2	=	7. 15
29. 2	=	7. 17	48. 4	=	7. 38	88. 5	=	8. 36
29. 3	=	7. 33	54. 1	=	8. 38	88. 6	=	8. 15
29. 4	=	8. 15	55. 7	=	7. 37	89. 1-4	=	7. 33
30. 1	=	7. 33	56. 1	=	7. 15	89. 3	=	8. 39
30. 2	=	8. 40	56. 7	=	7. 33	90. 1	=	7. 6

RV. S. M.		RPr. P. S.
90. 1	=	7. 33
92. 3	=	7. 6
93. 6	=	7. 26
93. 7	=	7. 6
96. 1	=	8. 36
97. 7	=	7. 33
97. 8	=	8. 36
98. 4	=	7. 33
100. 1	=	7. 33
102. 3	=	7. 35
103. 2	=	8. 36
103. 3	=	7. 33
103. 15	=	7. 33
103. 15	=	8. 36

VIII

RV. S. M.		RPr. P. S.
1. 1	=	8. 15
1. 12	=	7. 33
1. 16	=	7. 33
1. 17	=	7. 33
1. 19	=	7. 32
1. 21	=	8. 15
1. 25	=	7. 13
1. 30	=	8. 15
2. 1	=	7. 33(2)
2. 15	=	7. 33
2. 21	=	7. 12
2. 23	=	7. 33
2. 22	=	8. 15
2. 22	=	8. 1
2. 23	=	7. 33
2. 26	=	8. 15
2. 28	=	7. 6
2. 41	=	7. 33
2. 32	=	7. 23
2. 42	=	7. 33
3. 1	=	7. 33
3. 1	=	7. 33
3. 8	=	7. 33
3. 9	=	7. 46
3. 10	=	7. 46
3. 11	=	7. 53
3. 12	=	7. 53
3. 13	=	7. 10
3. 17	=	7. 33
3. 18	=	8. 39
4. 1	=	7. 33
4. 1	=	7. 23
4. 4	=	7. 7
4. 8	=	8. 40
4. 10	=	7. 33
4. 11	=	8. 32
4. 12	=	7. 45
5. 33	=	7. 6
6. 18	=	8. 39
6. 32	=	8. 39
6. 39	=	7. 52
6. 39	=	7. 33
7. 9	=	8. 39
7. 11	=	8. 16
7. 12	=	8. 15
7. 13	=	7. 33
7. 20	=	7. 33
12. 1	=	7. 46
12. 2	=	7. 46
12. 3	=	7. 46
12. 17	=	8. 36
12. 19	=	7. 33
12. 22	=	8. 36
13. 3	=	7. 33
13. 5	=	8. 13
13. 7	=	8. 39
13. 7	=	7. 33
13. 7	=	8. 36
13. 14	=	8. 1
13. 14	=	7. 33
13. 20	=	8. 32
13. 25	=	7. 52
13. 25	=	8. 36
15. 6	=	7. 22
15. 6	=	8. 36
15. 12	=	8. 13
15. 13	=	8. 36
16. 1	=	8. 15
16. 10	=	7. 6
16. 12	=	8. 33
16. 12	=	7. 6
17. 1	=	8. 39
17. 1	=	8. 39
17. 4	=	7. 33
17. 10	=	7. 46
17. 11	=	8. 39
18. 10	=	8. 36
18. 11	=	7. 54
18. 22	=	8. 5
19. 1	=	7. 7
19. 20	=	7. 46
19. 20	=	7. 52

RV. S. M.		RPr. P. S.	RV. S. M.		RPr. P. S.	RV. S. M.		RPr. P. S.
19. 23	=	7. 33	24. 25	=	7. 46	41. 2	=	7. 17
19. 24	=	8. 40	25. 15	=	8. 15	42. 2	=	7. 33
20. 1	=	7. 31	25. 21	=	8. 36	42. 6	=	7. 33
20. 1	=	8. 36	26. 1	=	8. 1	44. 23	=	8. 32
20. 3	=	7. 12	26. 20	=	7. 12	45. 1	=	8. 15
20. 6	=	7. 45	26. 23	=	7. 52	45. 8	=	7. 33
20. 19	=	7. 17	27. 3	=	8. 5	45. 13	=	7. 12
20. 21	=	8. 15	27. 4	=	7. 33	45. 20	=	7. 33
20. 23	=	8. 36	27. 4	=	8. 15	45. 22	=	8. 39
20. 24	=	8. 32	27. 5	=	7. 33	45. 22	=	7. 16
20. 26	=	8. 36	27. 9	=	7. 26	45. 35	=	7. 33
20. 26	=	7. 37	27. 10	=	7. 5	45. 38	=	7. 33
20. 26	=	7. 33	27. 14	=	8. 15	45. 38	=	8. 39
21. 6	=	7. 6	27. 18	=	7. 10	45. 40	=	8. 39
21. 7	=	7. 26	30. 2	=	8. 36	46. 4	=	8. 15
21. 7	=	7. 33	31. 15	=	7. 5	46. 11	=	7. 33
21. 8	=	7. 33	32. 7	=	8. 15	46. 11	=	7. 26
21. 10	=	8. 15	32. 17	=	7. 42	46. 25	=	8. 15
22. 1	=	7. 33	32. 19	=	8. 4	47. 1	=	7. 54
22. 4	=	7. 6	32. 23	=	7. 33	47. 2	=	7. 33
22. 10	=	7. 5	32. 24	=	7. 33	47. 11	=	8. 31
22. 13	=	8. 8	33. 3	=	7. 5	47. 15	=	8. 15
23. 1	=	7. 33	33. 13	=	7. 6	47. 17	=	7. 33
23. 10	=	7. 5	33. 17	=	8. 15	48. 6	=	8. 9
26. 1	=	8. 31	33. 18	=	8. 15	48. 8	=	8. 35
23. 27	=	7. 39	34. 3	=	7. 33	48. 9	=	8. 36
24. 1	=	7. 17	34. 11	=	8. 39	48. 14	=	8. 38
24. 6	=	8. 15	36. 1-6	=	7. 33	50. 1	=	7. 33
24. 7	=	8. 1	37. 1-6	=	7. 33	51. 3	=	7. 6
24. 11	=	8. 32	37. 5	=	7. 33	51. 5	=	7. 12
24. 16	=	7. 33	38. 9	=	7. 33	52. 8	=	8. 49
24. 23	=	7. 33	41. 1	=	7. 17	53. 4	=	7. 45
24. 24	=	7. 54	40. 1	=	8. 15	53. 6	=	8. 4

RV. S. M.		RPr. P. S.	RV. S. M.		RPr. P. S.	RV. S. M.		RPr. P. S.
53. 6	=	8. 30	75. 13	=	7. 33	93. 21	=	7. 43
60. 2	=	7. 6	75. 16	=	7. 12	95. 2	=	7. 13
60. 6	=	7. 33	75. 16	=	7. 33	95. 3	=	7. 33
60. 11	=	7. 53	76. 7	=	7. 33	95. 4	=	8. 49
60. 12	=	7. 33	79. 7	=	7. 33	96. 2	=	8. 36
60. 14	=	7. 39	80. 6	=	7. 50	96. 12	=	7. 33
61. 3	=	7. 12	80. 10	=	7. 5	97. 7	=	7. 33
61. 4	=	7. 5	81. 1	=	8. 16	97. 8	=	8. 6
61. 5	=	7. 17	81. 2	=	7. 12	97. 8	=	7. 35
61. 8	=	7. 23	81. 9	=	7. 5	98. 7	=	7. 33
61. 12	=	7. 40	82. 2	=	7. 33	98. 11	=	7. 33
61. 17	=	7. 56	83. 7	=	7. 33	99. 2	=	7. 33
62. 1	=	7. 19	83. 9	=	8. 15	100. 2	=	7. 33
63. 5	=	7. 17	83. 9	=	7. 33	100. 7	=	8. 39
64. 10	=	8. 39	84. 3	=	8. 39	101. 10	=	7. 33
64. 11	=	8. 39	84. 3	=	7. 33	102. 7	=	7. 6
66. 2	=	7. 7	84. 6	=	7. 56	102. 14	=	8. 39
66. 7	=	7. 33	85. 9	=	7. 33	103. 2	=	7. 6
66. 9	=	7. 17	86. 3	=	8. 15	103. 9	=	7. 6
66. 10	=	7. 17	88. 2	=	7. 5			
66. 11	=	8. 15	89. 4	=	8. 13		IX	
66. 13	=	8. 15	89. 7	=	8. 36			
66. 14	=	7. 33	90. 2	=	7. 7	1. 5	=	7. 6
67. 6	=	7. 37	90. 3	=	7. 42	4. 1-10	=	7. 33
69. 16	=	8. 1	92. 9	=	7. 33	4. 1	=	7. 33
69. 16	=	7. 32	92. 9	=	7. 51	4. 2	=	7. 30
70. 9	=	7. 17	92. 18	=	7. 12	6. 9	=	7. 33
70. 15	=	7. 7	92. 26	=	8. 15	7. 7	=	7. 33
71. 7	=	7. 33	92. 28	=	7. 33(3)	9. 7	=	7. 50
71. 10	=	7. 6	92. 29	=	7. 33	9. 8	=	7. 33
74. 11	=	8. 39	92. 30	=	7. 33	9. 8	=	8. 39
75. 1	=	7. 12	93. 11	=	7. 26	9. 8	=	8. 39
75. 2	=	7. 6	93. 12	=	7. 33	10. 1	=	8. 39

RV. S. M.		RPr. P. S.	RV. S. M.		RPr. P. S.	RV. S. M.		RPr. P. S.
10. 5	=	8. 39	64. 16	=	7. 6	87. 9	=	7. 33
14. 2	=	8. 8	65. 17	=	7. 33	88. 7	=	7. 5
14. 4	=	7. 33	65. 19	=	7. 33	90. 4	=	8. 36
15. 2	=	7. 23	65. 28	=	7. 22	90. 6	=	7. 33
15. 3	=	7. 33	66. 11	=	7. 6	91. 4	=	7. 33
19. 1	=	8. 13	66. 12	=	7. 6	91. 6	=	7. 33
20. 2	=	8. 15	67. 6	=	7. 33	92. 2	=	7. 6
21. 5	=	7. 38	68. 1	=	7. 6	93. 5	=	7. 5
29. 3	=	7. 33	68. 10	=	7. 33	93. 5	=	8. 40
29. 5	=	7. 33	69. 10	=	7. 33	96. 2	=	8. 34
30. 6	=	7. 33	70. 2	=	8. 40	96. 11	=	8. 40
31. 2	=	7. 33	70. 2	=	7. 33	96. 12	=	7. 33
31. 4	=	7. 33	71. 10	=	8. 36	96. 17	=	8. 40
35. 3	=	7. 33	72. 2	=	7. 33	97. 3	=	8. 7
40. 3	=	7. 33	72. 8	=	8. 1	97. 3	=	8. 7
40. 5	=	8. 39	72. 9	=	8. 16	97. 12	=	8. 36
41. 6	=	7. 33	75. 5	=	8. 14	97. 15	=	7. 33
45. 4	=	8. 1	79. 5	=	7. 33	97. 20	=	8. 36
46. 4	=	8. 29	80. 1	=	8. 36	97. 21	=	7. 33
47. 4	=	7. 33	80. 4	=	8. 36	97. 22	=	8. 8
48. 5	=	7. 33	81. 2	=	7. 6	97. 25	=	7. 33
50. 1	=	8. 39	81. 2	=	7. 33	97. 27	=	7. 33
51. 2	=	7. 33	81. 3	=	8. 32	97. 36	=	7. 33(2)
53. 2	=	8. 15	81. 3	=	7. 33	97. 38	=	8. 1
57. 1	=	7. 6	82. 4	=	8. 36	97. 39	=	7. 46
61. 3	=	7. 33	82. 5	=	7. 33	97. 44	=	8. 36
61. 15	=	7. 33	84. 1	=	7. 10	97. 44	=	8. 36
61. 15	=	7. 33	84. 5	=	8. 13	97. 48	=	7. 33
61. 19	=	7. 37	85. 4	=	8. 39	97. 49	=	7. 43
61. 26	=	8. 39	85. 8	=	8. 40	97. 49	=	7. 33
61. 28	=	7. 10	86. 6	=	7. 33	97. 51	=	7. 44
61. 30	=	7. 33	87. 1	=	7. 6	100. 1	=	7. 43
62. 21	=	7. 53	87. 6	=	8. 15	100. 3	=	7. 33

RV. S. M.		RPr. P. S.	RV. S. M.		RPr. P. S.	RV. S. M.		RPr. P. S.
101. 3	=	7. 43	9. 14	=	7. 17	25. 4	=	7. 33
101. 13	=	7. 54	9. 14	=	8. 36	25. 7	=	8. 39
103. 1	=	7. 27	9. 14	=	7. 33	26. 1	=	7. 6
104. 2	=	7. 53	11. 4	=	7. 33	27. 9	=	7. 33
104. 3	=	7. 33	11. 9	=	8. 35	28. 7	=	7. 33
104. 4	=	8. 7	11. 9	=	7. 33	28. 8	=	7. 45
104. 4	=	8. 36	12. 2	=	7. 33	29. 8	=	8. 15
104. 4	=	8. 39	12. 3	=	8. 8	30. 1	=	8. 36
107. 1	=	8. 39	12. 5	=	8. 15(2)	30. 3	=	7. 33
107. 12	=	7. 6	12. 9	=	8. 35	30. 5	=	7. 6
107. 24	=	8. 1	14. 2	=	7. 45	30. 8	=	7. 33
108. 2	=	7. 6	14. 7	=	7. 45	30. 11	=	7. 33
108. 4	=	7. 46	14. 10	=	7. 33	30. 12	=	8. 36
108. 7	=	7. 32	14. 13	=	8. 39	30. 14	=	8. 36
108. 10	=	7. 33	15. 4	=	8. 15	32. 5	=	7. 6
110. 1	=	7. 17	15. 4	=	7. 33	32. 5	=	8. 39
110. 4	=	7. 6	15. 6	=	7. 7	33. 3	=	7. 33
111. 2	=	7. 45	15. 11	=	7. 33(2)	34. 4	=	8. 31
			16. 3	=	8. 36	34. 8	=	8. 36
	X		16. 13	=	8. 39	34. 14	=	8. 38
			18. 5	=	7. 33	35. 1	=	7. 33
1. 2	=	8. 36	18. 14	=	8. 33	35. 2	=	7. 22
4. 6	=	7. 33	20. 10	=	7. 33	35. 10	=	7. 30
4. 7	=	7. 33	21. 4	=	8. 36	35. 11	=	8. 40
5. 5	=	8. 36	22. 10	=	8. 8	35. 11	=	8. 36
6. 4	=	7. 6	22. 11	=	7. 5	36. 2-12	=	7. 33
6. 7	=	7. 33	22. 15	=	7. 10	36. 10	=	8. 15
6. 7	=	7. 7	23. 3	=	7. 33	42. 1	=	7. 27
7. 1	=	7. 33	23. 6	=	7. 12	42. 2	=	8. 36
7. 6	=	7. 33	23. 7	=	7. 12	42. 3	=	8. 36
8. 6	=	7. 45	25. 1	=	7. 33	42. 3	=	8. 38
9. 1	=	8. 15	25. 2	=	7. 33	42. 4	=	7. 33
9. 4	=	8. 15	25. 3	=	7. 33(2)	42. 6	=	8. 15

RV. S. M.		RPr. P. S.	RV. S. M.		RPr. P. S.	RV. S. M.		RPr. P. S.
42. 3	=	7. 35	61. 21	=	7. 33	82. 2	=	7. 45
43. 10	=	8. 36	61. 22	=	7. 33	83. 3	=	7. 27
43. 1	=	7. 6	61. 24	=	7. 33	83. 7	=	7. 29
43. 6	=	8 15	61. 27	=	7. 17	83. 7	=	7. 33
43. 2	=	7. 33	61. 27	=	8. 30	84. 5	=	7. 33
43. 2	=	8. 28	63. 2	=	8. 39	84. 27	=	7. 33
44. 4	=	7. 33	63. 3	=	8. 14	84. 29	=	8. 39
45. 2	=	7. 33	63. 4	=	7. 33	88. 6	=	8. 1
47. 1	=	7. 33	63. 8	=	7. 33	88. 14	=	7. 6
47. 1	=	7. 12	63. 8	=	8. 14	88. 17	=	7. 45
47. 6	=	7. 6	63. 10	=	8. 14	89. 1	=	8. 15
48. 5	=	8. 38	63. 13	=	8. 36	89. 17	=	7. 33
48. 7	=	7. 43	63. 14	=	8. 14	93. 4	=	8. 15
49. 11	=	7. 33	63. 17	=	7. 33	93. 9	=	7. 10
49. 5	=	7. 50	64. 16	=	7. 33	94. 1	=	8. 36
51. 7	=	7. 33	64. 17	=	7. 33	94. 14	=	8. 29
52. 3	=	7. 33	66. 14	=	8. 38	94. 14	=	8. 4
53. 2	=	8. 36	67. 5	=	7. 7	95. 2	=	8. 36
53. 6	=	8. 28	67. 6	=	8. 36	95. 13	=	8. 15
53. 8	=	8. 36	67. 11	=	8. 36	95. 14	=	7. 33
55. 5	=	7. 33	68. 3	=	7. 7	96. 12	=	7. 33
59. 3	=	7. 10	68. 5	=	7. 7	97. 2	=	7. 33
59. 4	=	8. 37	68. 8	=	8. 36	98. 8	=	8. 30
59. 5	=	8. 36	69. 4	=	8. 36	99. 12	=	7. 33
59. 6	=	8. 35	69. 5	=	7. 29	101. 2	=	8. 36
60. 8	=	7. 33	70. 8	=	8. 15	101. 7	=	8. 36
60. 9	=	7. 33	70. 10	=	8. 36	101. 8	=	8. 36
61. 9	=	7. 5	72. 6	=	7. 33	101. 10	=	8. 1
61. 10	=	7. 5	72. 7	=	7. 33	101. 11	=	8. 4
61. 11	=	7. 5	77. 1	=	8. 15	102. 3	=	8. 39
61. 13	=	7. 33	78. 8	=	8. 30	102. 6	=	8. 15
61. 14	=	8. 35	81. 5	=	7. 33	103. 4	=	8. 36
61. 20	=	7. 5	81. 7	=	7. 33	103. 11	=	8. 36

RV. S. M.		RPr. P. S.	RV. S. M.		RPr. P. S.	RV. S. M.		RPr. P. S.
103. 13	=	8. 40	126. 8	=	8. 36	147. 5	=	7. 5
103. 13	=	8. 31	126. 8	=	8. 40	148. 5	=	8. 49
104. 1	=	8. 36	127. 6	=	7. 33	149. 2	=	7. 45
107. 3	=	7. 33	128. 4	=	8. 36	149. 5	=	7. 33
107. 11	=	8. 40	129. 4	=	7. 7	152. 4	=	8. 39
108. 3	=	7. 33	129. 6	=	7. 33	152. 5	=	8. 39
108. 9	=	7. 33	130. 2	=	8. 1	156. 3	=	8. 39
111. 2	=	8. 36	132. 3	=	7. 33	156. 5	=	7. 31
111. 4	=	8. 36	135. 1	=	7. 33	158. 2	=	7. 33
112. 3	=	8. 36	136. 3	=	8. 39	166. 3	=	7. 33
112. 6	=	7. 33	136. 7	=	8. 15	176. 1	=	7. 33
112. 10	=	8. 35	137. 1	=	8. 39	176. 2	=	7. 19
113. 10	=	8. 39	137. 1	=	8. 39	178. 1	=	7. 17
115. 1	=	7. 33	138. 1	=	7. 45	178. 1	=	8. 40
116. 1	=	7. 33	139. 4	=	7. 16	180. 1	=	8. 36
116. 5	=	7. 7	139. 5	=	8. 15	180. 2	=	8. 36
120. 3	=	8. 38	140. 1	=	7. 6	181. 1	=	8. 36
120. 9	=	7. 33	143. 1	=	8. 39	182. 1	=	7. 33
126. 2	=	7. 46	143. 3	=	7. 33	182. 2	=	7. 33
126. 2	=	8. 34	143. 5	=	7. 6	182. 3	=	7. 33
126. 6	=	7. 17	145. 3	=	7. 33			

XI

The Commentary.

Turning now to the special consideration of the commentary on the text we may note the following points:—

1. It is extremely curt and concise and is written virtually in a sūtra style. At places, it leaves us entirely at the mercy of guess and conjecture. Cp. 73, 76, 168, 246 and 280, where the commentator, in some respects, is more obscure and concise than the text[1].

1. Cp. notes on thse sūtras. On 116 he says 'trirakrāntagrahaṇāt.' Here "triḥ" means trivāram=three times. Similar is "trirdviḥ" on 280. It was only by a stroke of good fortune that I hit at the right meaning of these mystic utterances.

2. The text has not come down to him as perfectly authoritative and sacred and he rightly questions the validity of some sūtras[1], prescribes vārtikas[2], and finally provides for its deficiencies[3].

3. He makes extensive use of the adhikāras and this shows that he knew the tradition of the Sāmavedic grammar exceptionally well. These adhikāras are of two kinds, i.e. adhyāhāras, where the thing is not said in the text, but has to be implied, as in 1. 133, 116, 146, and 236, and the adhikāras, which are supplied by the text, as in 20, 22, 28, 46, 54, 56, 59, 61, 67, 86, 96, 107, 109, 110. 115, 146, 185, 237, 238, 242, 243, (2), 244, (2) 247, 255, 264, 281, 282 and 284.

4. He seems to be well acquainted with the Gaṇapāṭha of Pāṇini. Cp. 128 with note.

5. Here and there he oversteps the limits of a Prātiśākhya. Cp. 225 where he cites examples from Sāmavedic literature and then draws one from RV. and another from Aitaraya brāhamaṇa.

6. In citing examples he uses the following methods:—

(i) He cites the opening of the verses, though the real example lies somewhere on in the stanza. Cp. note on 279.

(ii) He names the melodies. Cp. 112, 113, 150, 162, 181, 260, 283, 284.

(iii) He names the verses. Cp. note on I.

(iv) He cites the neighbouring word in a verse. Cp. 76, 116.

(v) At places he gives the half of a word as an example. Cp. 148.

1. Cp. 157 and 280.
2. Cp. 143, 229, 243. 245
3. Cp. 159, 226, 256, 238, 272.

7. At places the commentary seems incomplete. Cp. 141, 150 and 239. The last portion of the commentary on these sūtras seems to be lacking in something. That there was another, and possibly a larger recension of the commentary, is indicated by the Ms. B. on the 116, where the extra reading, not found in Burnell, has been given in the footnotes. The fact is confirmed by the author of the gloss on the Vivṛti[1], who on the rule 56, clearly draws from a recension of the commentary, larger than that available to us.

XII

Who was the author of the Commentary ?

For determining the personality of the commentator, we have no data whatever, except that the author of the gloss on Pāṇinīyaśikṣā once quotes from the commentary in the name of Audavraji[2], which is clearly wrong, as has been already shown.

About his place we know absolutely nothing and for his period we have only references, which though too few and indefinite to yeild any unchallengable result need to be put here. Our commentator cites on the rule 90 Nakulamukhācārya, who is unfortunately nowhere mentioned in the Sanskrit literature, nor in any Worterbuch or list of Mss., and he is the only authority whom our commentator cites and that two only once.

But there is a ray of hope. Simon[3] has shown that Upādhyāyājātaśatru, the commentator on Puṣpasūtra, lived about 950 A. D., and we know from his work that he utilised the ancient commentary of Bāhūkācārya or Bāhūka bhāṣyakāra[4], who must have been a fairly ancient scholar. This

1. Cp. Ṛktantravivṛti on rule 56.

2. "Audavrajirapi "sparśavargasya sparśagrahaṇe ca jñeyam" p. 11. Cp. it with RT. 13.

3. Simon, PpS. p. 499.

4. Simon, PpS. p. 498.

Bahūka, on PpS. 7. 288 quotes from our commentary[1] and this makes so much certain, that our commentator is older than Bāhūka and may have flourished about the beginning of the Christian era.

One thing more. Our commentator cites exmples from the two Ārcikas, the two Gānas, Mahānāmnīs, the two Śrauta-sūtras, the Brāhamaṇas, but nowhere from the later Gānas i.e. the Ūha and Ūhya gānas, which are supposed "pauruṣeya." This may be significant, but we cannot infer any statable result from this.

XIII.

Can we improve the text of the SV. with the help of the Prātiśākhya ?

The question is of the utmost importance, but the RT. and the Commentary offer little help in this matter[2]. Śaurisūnu, the author of Laghuṛktantrasaṅgraha, who is more exhaustive than either, registers some cases, where the text of Benfey is at variance. I shall concern myself here only with one rule, which prescribes the omission of visarjanīya, when followed by *s* in conjunction with a consonant. Śaurisūnu registers the following examples of this rule :—

Śaurisūnu	SV.	Benfey.
vaca stuṣe	I. 87	The same
viśa stavetātithiḥ	I. 85	do
parā duṣvapnyam	I. 141	do
sakhāya stoma∘	I. 164	do
ya sma śrutavarman	I. 89.	do
jagata svardṛśam	I. 233	jagataḥ svardṛśam

1. It runs "atra hi" gatiścāntasthāmāpadyate (cp. RT. 110) iti yakārāpattiḥ | "ramadhye" (RT. 159) iti lopaḥ punaranena vacanena bhogapakaram bhavatīti eṣāṃ bāhūka bhāṣyakāreṇa vyākhyānaṃ kṛtam | asmadguravastu bruvate | " Simon has confused here the sūtras of Rt. Cp. PpS. p. 676 n. 2.

2. Cp. however, "udag nyag vā" Benfey SV. 1. 279, while the rule 173 and the Commentary require "udaṅ nyag vā."

ā bhara svarvāṅ	I.	254	ā bharaḥ svarvāṅ
vaca stotram	I.	255	vacaḥ stotram
bodhā na stomaṃ	I.	313	The same.
mataya svaryuvaḥ[1]	I.	375	matayaḥ svaryuvaḥ
vīra stavate	I.	385	The same
sakhāya stomyaṃ	I.	387	do
tamu va stuṣe	I.	410	do
sacetasa svasare	I.	457	sacetasaḥ svasare
svādhya svarvidaḥ	I.	508	svādhyaḥ svarvidaḥ
gomata stotṛbhyo	II.	179	The same
indava svarvidaḥ	II.	566	indavaḥ svarvidaḥ
eṣa sya dhārayā	II.	584	The same
naki svaśva	II.	300	nakiḥ svaśva
pṛthu svaruḥ	II.	687	pṛthuḥ svaruḥ
hi ṣṭha svaḥ patī	II.	351	hi ṣṭhaḥ svaḥ patī
yukta stotṛbhyaḥ	II.	435	The same
pavamāna svardṛśam	II.	134	pavamānaḥ svadhvaraḥ in II. 611
rītyāpa svarvidaḥ	II.	676	rītyāpaḥ svarvidaḥ
ya snīhitīṣu[2]	II.	728	yaḥ snīhitīṣu
maghona sma	II.	1030	maghonaḥ sma
uṣasa svā 3 rgāḥ	II.	1225	uṣasaḥ svā 3 rgāḥ
mā na starabhimātaye	II.	770	The same
svādīya svādunā	II.	835	svādīyaḥ svādunā
rādha stuvate	II.	836	The same
svādo svādīyaḥ	II.	834	svādoḥ svādīyaḥ
revata stotā	II.	1157	The same
balavijñāya sthaviraḥ	II.	1206	balavijñāyah sthaviraḥ

1. The Mss. A. and B. both read "matayarvidaḥ" (= mataya svarvidaḥ) which is not found in the SV. It however, occurs in RV. 10. 43. 1. which reads :—

"accā ma indraṃ matayaḥ svarvidaḥ", for which SV. has :—

"accā va indraṃ mataya svaryuvaḥ."

2. Mark "snīhiteṣu" in A. and B., where Benfey has "snīhitīṣu."

yo na svo'raṇo	II. 1225	The same
arepasa svādhya svar-vidaḥ (2)	II. 451	arepasaḥ svādhyaḥ svarvidaḥ

It will be clear from the above-shown table that, out of 37 times, Benfey observes the rule of the *Sāmavedic* grammar only 17 times and violates it 20 times, without showing any reason whatsoever. Other anomalies[1] may be found upon a minute examination of the text; and the same will be treated in detail in the introduction of the Laghuṛktantrasaṅgraha and Sāmasaptalakṣaṇa, the publication of which may necessitate a fresh edition of the Sāmaveda.

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1. Cp. also "pari naḥ" Benfey SV. II. 247 and 560, where Laghuṛktantrasaṅgraha and VPr. III. 88 (pari ṇa iti śākaṭāyanaḥ) require "pari ṇaḥ" Cp. RV. 8. 47. 5 ; 9. 54. 5 ; 9. 64. 18 etc; JS. and my note on RT. 274.

॥ ऋक्तन्त्रम् ॥

अथ ऋक्तन्त्रम्[1]

ओं नमः श्री[2]सामवेदाय ।

[अथ प्रथमः प्रपाठकः]

अथ[3] वाचो वृत्तिं व्याख्यास्यामः । वायुं प्रकृतिमाचार्याः । वायुर्मूर्[4]छंञ्छ्वासीभवति । श्वासो नाद इति शाकटायनः । वायुरयमस्मिन् काये मूर्छत्यटतीत्येषोऽर्थः । स खलु [5]खविशेषं प्रतिपन्नः कण्ठं[6] प्रतिपन्नः श्वसिति[7]र्भवति । स[8] श्वसितिः शिरः प्रतिपन्न आकाशमद्वारकं नदातिर्भवति । तस्येदानीं नदतेर्जिह्वाग्रेणेर्यमाणस्य व्यक्तयः प्रादुर्भवन्ति वर्णानामोष्ठ्याः कण्ठ्यास्तालव्या मूर्धन्या दन्त्या नासिक्या जिह्वामूलीया इति । तद्यथा त्रपुकारस्त्रपु विला[9]प्य बिंबे निषिञ्चेद्यं यं बिम्ब[10]देशं तत्त्रपु निषिच्यते ततस्ततो द्रव्याणां व्यक्तिर्भवति काञ्चि[11]मणिके रुच[12]कः स्वस्तिक इत्येवं यं यम[13]यं खविशेषं जिह्वाग्रेण स्पृशति ततस्ततो वर्णानां

1 Is wanting in A. B. C. Bur. has ऋक्तन्त्रव्याकरणम् ।

2 श्री is wanting in Bur. ओं नमः ऋग्वेदाय D.

3 श्री गुरुभ्यो नमः । अथ वाचो वृत्तिं व्याख्यास्यामः । C.

4 C and Bur. add ञ् to छ, while A. B. D. omit it.

5 ख is wanting in A. B.

6 कण्ठप्रति० B.

7 श्वसिति भवति D.

8 स is wanting in D.

9 विपुलाप्य B. विलाप्य D.

10 निंब० B.

11 काञ्चीमणिः के A. कांचीमणिके B. काञ्चीमणिको D.

12 रुचिकः Bur.

13 अयं is wanting in Bur.

व्यक्तिर्भवत्योष्ठ्यानां कण्ठ्यानां तालव्यानां मूर्धन्यानां दन्त्यानां नासिक्यानां जिह्वामूलीयानामिति । एवमुत्पन्नानां वर्णानामुपदेशोद्देशाः। उद्देशे[1] संज्ञाकरणम्। उपदेशे[2] प्रत्याहारः सिद्धस्[3]तद्यथाध्वर्यौरुपदेशं वक्ष्यामः । अथ वर्णाः[4] संज्ञाप्रत्याहारसमाः[5] ॥ १ ॥

अ[6] इति आ इति इ इति ई इति उ इति ऊ इति ऋ इति ॠ इति ऌ इति ॡ इति समानानि । ए इति ऐ इति ओ इति औ इति सन्ध्यक्षराणि। आयाहीवोयीनाम्[7] (१.१.a). गतिरन्त इति स्वराः । अथ व्यञ्जनानि । किति खिति गिति घिति ङिति कवर्गः[8] । चिति छिति जिति झिति ञिति चवर्गः। टिति ठिति डिति ढिति णिति टवर्गः । तिति थिति दिति धिति निति तवर्गः। पिति फिति बिति भिति मिति पवर्गः। इति स्पर्शाः । अथान्तस्थाः[9] । यिति रिति लिति वित्यन्तस्थाः । अथोष्माणो हिति शिति[10] षिति सिति योगवाहाः[11] । अथायोगवाहाः। अः इति विसर्जनीयः। ≍क[12] इति जिह्वामूलीयः। ≍प[13] इत्युपध्मानीयः। हुमित्यनुनासिक्यः[14]। अथ यमाः । कुं इति खुं इति गुं[15] इति घुमिति[16] यमाः[17] । अनन्त्यान्त्यसंयोगे मध्ये यमः पूर्वगुणः[18] । अथानुस्वारौ । अं आं इत्यनुस्वारौ[19] ॥ २ ॥

ह्रस्वाद्दीर्घो दीर्घाद्ध्रस्वः । वर्ण इति पूर्वः कारादा[20]ख्यायाम् । व्यञ्जनमकार-

1 उद्देश सं॰ C.D.

2 उपदेश प्र॰ C.

3 सिद्धवद्वा। यथाध्वर्युरु॰ Bur. C. D.

4 Visarga om. in A. वर्णानां B.

5 संज्ञाः प्रत्याहारः समाः D. After this C. has–प्रथमः खण्डः ।

6 A and C read—अ इति आ इति इ इति ई इति उ इति ऊ इति ऋ इति ॠ इति ऌ इति ॡ इति. B.C. omit ऌ इति ॡ इति. ए इति ऐ इति ओ इति औ इति इत्याइत्य अ इति आ इति ऋ इति ॠ इति ई इति ऊ इति इत्य इति ईती ईत्यु इत्यु इति D.

7 आयाहिवोयिनाम् A. आयाहीवोईनाम् Bur. आयावोयीनाम् C. आयायि वोयीनि D.

8 कवर्गाः चवर्गाः and so on D.

9 Is wanting in A.

10 हिति is the last in Bur.

11 योगवाहाः is wanting in Bur.

12 ≍क इति A.B.D. :क इति C.

13 ≍प इति A.B.D. :प इति C.

14 ॰नासिक्यः A.B.D. हिमित्यनुनासिकम् C.

15 गुमिति is wanting in Bur.

16 After घुमिति C has ङुमिति यमाः । घुमित्यनन्त्यान्त्य॰ Bur.

17 यमाः is wanting in A. and Bur.

18 पूर्वगुणो वा Bur. and C; perhaps a mistake for पूर्वगुणो ऽस्थान॰ A.

19 अनु॰ is wanting in A.B.

20 ॰पूर्वकारा॰ A.

पूर्वात्[1] । रिति रेफात् । स्पृष्टं करणं स्पर्शानाम् । दुस्पृष्टमन्तस्थानाम् । विवृतं स्वरोष्मणाम् । विवृततरमकारैकारौकाराणाम् । संवृतो घोषवान् । विवृतो[2] ऽघोषो नादानुप्रदाना[3]: स्वरघोषवन्तः । श्वासो[4]ऽघोषाणाम् । तनीयान् प्रथमानामुभौ ह चतुर्थानां संनिवेशोऽन्यः । प्रत्याहाराऽर्थौ वर्णौ[5]ऽनुबन्धो व्यञ्जनं यावतिथस्तावतां[6] तदादीनां ततः पराणाम् ॥ ३ ॥

ए[7] ओ ऐ औ आ ॠ ॡ ई ऊ ऋ ऌ इ उ आः । र य व लाः । ङ ञ ण न माः । घ झ ढ ध भाः । ग ज ड द बाः । ख छ ठ थ फाः । क च ट त पाः । ह श ष साः । अः ᳲक ᳲपाः । हुं कुं खुं गुं घुं अं आं एवमुपदेशे स्वराणां सन्ध्यक्षराणां दीर्घाणां ह्रस्वानां समानानामन्तस्थाना[8]मुत्तमानां स्वरान्तस्थोत्तमानामकारघोषाणां हकारस्तु घोषवतामघोषाणां सोष्मणामूष्मणां च । प्रत्याहारे[9] रहयोर्वर्गसंज्ञानुस्थानानाम[10]सिद्धिरिति चेद्ध्रस्वतरे[11]नासिक्यस्थानेषु मात्राकरणं विशिष्टानाम[12]पि प्राप्तिस्तथा सिद्धमिति । इदमक्षरं छन्दोवर्णशः समनुक्रान्तम् । यथाचार्या ऊचुर्ब्रह्मा बृहस्पतये प्रोवाच बृहस्पतिरिन्द्रायेन्द्रो भरद्वाजाय भरद्वाज ऋषिभ्य ऋषयो ब्राह्मणेभ्यस्तं खल्विममक्षरसमाम्नायमित्याचक्षते । न भुक्त्वा न नक्तं प्रब्रूयाद् ब्रह्मराशिरिति[13] च ब्रह्मराशिरिति च ॥ ४ ॥

इति प्रथमः प्रपाठकः[14] ।

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1 ०पूर्वादकाराद्वा रेफात् A. ०पूर्वादकाराद्वा रिति रेफाद्वा B, मकारश्च पूर्वाद्वा रेफात् C.

2 So B. विवृतो घोषो. A.C.D. and Bur.

3 So A.B.C. ०नुप्रदानात् D. नादानुप्रदानाम् Bur.

4 श्वासो घोषाणाम्. A.C.D. Bur.

5 वर्णोऽनु० A. B. Bur. puts fullstop after anubandhaḥ.

6 यावतावता C.

7 ए ओ ऐ अ आ ॠ ॡ ई ऊ ऋ ऌ इ उ अ ला य अ वा A. ए ओ औ आ ॠ ॡ ई ऊ ऋ ऌ इ उ अ र य ल व ङ etc. C. ए ओ ऐ औ आ ॠ ॡ ई ऊ ऋ ऌ इ उ अ र व य ल ङ etc. Bur.

8 अन्तस्थानां is wanting in A.

9 प्रत्याहारो A.B.

10 ०नुस्थानाम० D.

11 ह्रस्वतरं B.D.

12 विवृताना० A.C.

13 Is not repeated in B and Bur. cf. Nāgeśa. LŚS. Sañjāp. p 7—"ऋक्तन्त्रव्याकरणे शाकटायनोऽपि......प्रब्रूयाद्ब्रह्मराशिरिति" ॥

14 B. reads—इति ब्रह्मराशिप्रथमः समाप्तः । Bur.-has—इति ब्रह्मराशिः प्रथम-प्रपाठकः समाप्तः । A has—प्रथमःप्रपाठकः । C gives इति तृतीयः खण्डः । इति ऋक्तन्त्रे प्रथमः प्रपाठकः ॥

[अथ द्वितीयः प्रपाठकः]

मासे यथा दृष्टः ॥ १ ॥

वर्णोऽधिकृतः । समासे यथा दृष्टस्तथा विज्ञेयः । सहर्षभाः[1] (आ. सं. ४२). गो ऋजीकम् (१.३१३). अनापत्तिः । गव्यूतिम्[2] (१.२२०). [2]अवापत्तिः । उषर्बुधः (१.४०). सबर्दुघाम् (१.२६५). रेफत्वम् । सम्राजम् (१.१७). अनुस्वारप्रतिषेधः । दीर्घत्वमृतीषहम् (१.३५४). तुवि[3]कूर्मिम् (१.१७६). प्रतीव्यं(१.१०३). परीणसि (१.३४). ऋतावृधः (१.२५८). तुग्रिया[4]वृधम् (१.२८३). ऋता[5]वसो (१.२५५). प्रभूवसो (१.३७३). सूनरी (१.३०३). सूनृतावते (२. १०४). दूरात् (१.२१६). दूरे (१.५३). चर्षणीधृतम् (१.३७४). प्रतिषेधः । श्रुतकर्त्ता[6]रम् (१.११८). अश्वपते[6] (१.४०२). मूर्धन्यापत्तिः । दुष्वप्न्यम् (१.१४१). परीणसि (१.३४). दुरोणयुः (१.३६). स्वर्णरम् (१.१०६). गिर्वणः (१.१६५). बहुलम् । पुरुणामन् (१.१८८). प्रणेतः (१.१६३). अतीहिमायाम्[7] (१.२२३ मन्युषाविणम्). नृमणाः (१.३२३). सत्राहणम् (१.३३५). वृत्रहणा[8] (२.१०५० etc.). वृषमणः (१.३३६). निर्णिजे[9] [10]आहर्यताय त्रिरस्मै प्रदेवम[11]च्छासु च (१.५५१.५६०.३६३). प्राणा सिन्धूनाम् (१.५५६). प्राणा

1 सहस्रषभा अर्चन्ति B.

2 गव्यूतिरवा० B.

3 Is wanting in Bur.

4 या is wanting in B.

5 After ऋतावसो B. reads रतह्यवसो which is wanting in Bur.

6 ०कर्त्ताश्वपते B.

7 SV. 1. 223 reads—अतीहि मन्युषाविणम्, while both B and Bur. have अतीहि मायाम्.

8 वृत्रहणम् B.

9 निर्णिजम् B. In SV. 1. 563 (प्रदेवमच्छा०) occurs निर्णिजम्, while in 1.551 and 560 occurs निर्णिजे.

10 आहर्यता B.

11 प्रदेवासु B.

शिशुः (१.५७०). प्रणपात् (२.७७). सार्परा[1]ज्ञीषु च। गोषाता (१.३४). सुष्टुतिम्[2] (१.३४८).। उपकरावादौ[3] च। नृषह्मा (१.७७). नृषाहम् (१.१४४). नृषूतः (१.२७९). नृषाता (१.३१८). हव्यमानुषक् (१.८२). आघाये। पवस्व देवायां च। (१.१३३. १.४८३ आयुषक्). इत्[4] सुभृ (१.७९). दुष्वप्न्यम् (१.१४१). स्तोभे। रयिष्ठाः (स्तोभः १.१५०). पुरुणामन् पुरुष्टुत (१. १८८). धर्ता-इमेते पुरूहूतादिषु च (१.५५८;३७३;२.६४-पुरुष्टुतम्). मन्युषाविणम् (१.२२३). ऋतीषहम् (१.२३६). तुव्यादौ च (१.३५४-ऋतीषहम्). उपमा अस्य विष्ठाः (१.३२१). चक्रं यदायाम्। (१.३३१-निषत्तम्). इन्द्राय गिरायाम् (१.३३९). विष्वगभिप्रियायाम्। (१.५५४-विष्वञ्चम्). पुरुषव्रते च। (आ.सं. ३४—विष्वङ्). आ नो वयायाम्। (१.३५३—नेष्ठाम्). प्रप्र वस्त्रिष्टुभमिषम् (१.३६०). आनुष्टुभस्य (आ.सं.—१५). विष्काभिते (१.३७८). विषूवतः[5] (१.४०९). अनुष्वधम् (१.४२३). अप्सु दत्तो गिरिष्ठाः (१.४७३). परिस्वानायां च। (१.४७५—गिरिष्ठाः). सुष्टुतः (२.८५०). बर्हिषदः (१.५६३). परमेष्ठी (आ. सं. १८). अभिमातिषाहः[6] (आ. सं. १९). दित्सु सदा (स्तोभः). इन्द्राग्नी (१.२८१). इन्द्रपानः (१.५३२). सोमे सोमे (१.१८८). सुते सुते (१.२०१). गोसखा[7] (१.१२२). स्त्रिया (सामवि० २.५.१.). हृदिस्पृशम् (१.४३४). पुरुस्पृहम् (१.४८६). ॥[8]

हाः कण्ठे ॥ २ ॥

हकार-अकार-आकार-विसर्जनीयाः कण्ठस्थानाः।

उरसि विसर्जनीयो वा ॥ ३ ॥

उरसि[9] विसर्जनीयस्तिष्ठति।

जिह्वामूले[10] ≍ कृ ॥ ४ ॥

जिह्वामूलीयस्था जिह्वामूलस्थानाः ककार-ऋकार-ॠकाराः।

1 I.e. Ār. S. 46-8 (=RV.X.189); in 47 प्राणात् occurs. Cf. Sāyaṇa on it.

2 ०त Bur. सुष्टुतयः B.

3 Bur. says 'what is intended by this is not clear'. But cf. SV.1.341, where उपकरावस्य सुष्टुतिम् occurs.

4 Is wanting in B.

5 विषुवतः B.

6 B reads ०षाहो। देवव्रते। दित्सु सचत्विन्द्राग्ना।

7 So correct. गोसखो B.

8 After the Vivṛti, B repeats every Sūtra.

9 B. reads उरसि वा विस०.

10 जिह्वामूलीयेष्कृ B. जिह्वामूलेष्कृ A.C.

तालुनि श्च्ये ॥ ५ ॥

तालुस्थानाः शकार-चकार-यकार-इकार-ईकार-एकाराः ।

मूर्धनि[1] षटौ ॥ ६ ॥

मूर्धनि[2] षटौ तिष्ठतः ॥

दन्ते त्स्लाः ॥ ७ ॥

दन्तस्थानास्तकार-सकार-लकाराः ।

रेफो मूले वा ॥ ८ ॥

रेफस्तु दन्त्यो दन्तमूले वा ॥

ओष्ठ्ये[3] वो ॅपू ॥ ९ ॥

ओष्ठ्यस्थाना वकार[4]-ओकार-औकार-उपध्मानीय-पकार-उकार-ऊकाराः ।

किट्किडाकारो[5] हन्वाम् ॥ १० ॥

किदकिडाकारो[6] हन्वां तिष्ठति ।

इति प्रथमो दशकः[7] ॥ १ ॥

[अथ द्वितीयो दशकः]

॥ ११ ॥ अविशेषस्थानौ संस्वादनिगारौ[8] ॥ १ ॥

अविशेषस्थानौ भवतः सर्वस्थानप्राप्तौ संस्वादनिगारौ[9] । पकार-नकार-यकारा वा संस्वादे । हकार-मकार-नासिक्या वा निगारे[10] ।

॥ १२ ॥ नासिकायां यमानुस्वारनासिक्याः ॥ २ ॥

नासिकास्थाना भवन्ति यमानुस्वारनासिक्याः[11] ।

1 So A.B.C. मूर्ध्नि Bur.

2 मूर्ध्नि Bur.

3 ओष्ठ्यो A.B.

4 वकारौकारउपध्मानीयपकाराः B.

5 ०कारौ. A.B.C. (कारौ च A.).

6 ०कारौ B. (In Ār. G.III, 4, 10).

7 So A.C. and Bur. द्वितीयो दशकः B.

8 ०निगरौ Bur.

9 निगरौ Bur.

10 See 8. Saṃsvādanigāra=Somavrata-sāman or Ār. G. III,1,9-10 = (SV. II, 229. cf. Sāyaṇa SV. vol. II, pp 264-265; Bur Ārbr. p 72) and Ār.G. III, 5, 11. (cf Ār. S. III. 2; Sāyaṇa SV, II p. 284; Bur. Ārbr. p. 74; RV. 1. 91. 18)

11 Is wanting in Bur.

॥ १३ ॥ स्पर्शे गेस्य ॥ ३ ॥

स्पर्शग्रहणे वर्गस्य ग्रहणं विज्ञेयम् । स्थानेष्वित्यधि[1]कारः । यत्र ककारः सर्वः कवर्गः । यत्र चकारः सर्वश्चवर्गः । यत्र टकारः सर्वष्टवर्गः । यत्र तकारः सर्वस्तवर्गः । यत्र पकारः सर्वः पवर्गः ।

॥ १४ ॥ उत्तमा घोषाः ॥ ४ ॥

य[2]त्रोत्तमा घोषा भवन्ति त[3]त्र वर्गस्येत्यधिकारः । ते ग ज ड द बा, घ झ ढ ध भा, ङ ञ ण न माश्च ।

॥ १५ ॥ हान्तस्थाः ॥ ५ ॥

हकारोऽन्तस्थाश्च घोषसंज्ञा भवन्ति । ते ह य र ल वाः ।

॥ १६ ॥ युग्माः सोष्माणः ॥ ६ ॥

युग्माः सोष्माणो भवन्ति । वर्गस्येत्यधिकारः । ते ख छ ठ थ फा, घ झ ढ ध भाश्च ।

॥ १७ ॥ अन्त्योऽनुनासिकः ॥ ७ ॥

वर्गाणामन्त्यो वर्णोऽनुनासिको भवति । ते ङ ञ ण न माः ।

॥ १८ ॥ साक्षरः पदान्तोऽवसितः ॥ ८ ॥

साक्षरः[4] समानाक्षरं पदान्तोऽवसितोऽनुनासिको भवति । दधि मधु त्रपु गुरु लघु[5] पटु मृदु । मन्त्रे । अग्न[6] आ याहि (१.१.). साक्षरं[7] इति ? अग्ने (१.१.). पदान्तोऽवसितः ? संहितायाम् ।

॥ १९ ॥ येकवचने ॥ ९ ॥

ईका[8]रस्य द्वैधमेकवचनेऽनुनासिको भवति । स्त्री ब्राह्मणी वृषलीप्रभृतीनि । निवृत्तानि इन्द्राग्नी (१.२८१). द्यावापृथिवी (१.३२६). रोदसी (१.२७८). न जातम् । एकवचने ? गच्छन्त्यमी । धावन्त्यमी । भुञ्जन्त्यमी । साक्षी[9] । दाक्षी । काकी । पौष्णी । स्त्री चेदनुनासिकम् । इन्द्राणी शाकटायनी च ।

1 ०त्यविकारः Bur. A misprint.
2 तत्र B.
3 Is wanting in B.
4 साक्षरं B.
5,5 Is wanting in B.
6 मृदु आ याहि B.
7 साक्षरमिति B.
8 इकारस्य B.
9 प्राक्षा B.

॥ २० ॥ व्यञ्जनं पूर्वस्यान्तस्वरम्[1] ॥ १० ॥

व्यञ्जनं खलु[2] पूर्वस्य स्वरस्यान्तस्वरं भवति । अवसितमित्याधिकारः । यदिन्द्र प्राक् (१.२७१). वए म० (१.२७६). यदद्य कत् (१.१२६). तदावृणी[3]० (१. १३८). प्रत्यङ् (आ॰ सं. ५२). महां इन्द्रो यः (२॰६५५). समन्यां[4] यन्ति (आ. सं. २३). व्यञ्जनम्[5] ? अवसाने संहितायाम् ॥

इति द्वितीयो दशकः[6] ॥ २ ॥

[अथ तृतीयो दशकः]

॥ २१ ॥ अभिनिधानः ॥ १ ॥

क्रमजं च पूर्वान्तसस्वरं भवति । अर्कम् (१.१५८). नर्य्यम् (१. ५६). प्र होत्रे पूर्व्य्यम् (१. ६८). हर्य्यते[7] (१. २२८). पवते हर्य्य० (१. ५७६). महस्व्य्य[8] (१. ६७). एवमादीनि विरामे ।

॥ २२ ॥ व्यञ्जने ॥ २ ॥

व्यञ्जने च प्रत्यये पूर्वान्तं सस्वरं भवति । पदान्ते व्यञ्जनमित्याधिकारः । यः कृचरन्[9] (?). यस्ते (१. ४७०). यः पात्रम् (१. ४२४). यद् भूमिम् (१.१२१). पन्यम् (१. १२३). तं वः (१. २३६). व्यञ्जनमिति ? तमिन्द्रादीनि (१.११६). पदान्ते[10] ? अपघ्नन् (१. ५१०).

॥ २३ ॥ अनुस्वारौ च ॥ ३ ॥

अनुस्वारौ च[11] पूर्वान्तसस्वरौ भवतः । त्रिंशत्पदा (१. २८१). अंसत्रम् (१. २७५). त्रिंशद्धाम (२. ७२६). अपां रेतांसि (१. २७). नव्यांसम् (१.२८). ह्रस्वाद्दीर्घौ दीर्घाद्ध्रस्वः ।

1 ०न्तस्वरितम् B.
2 खलु भोः पू० B.
3 ०वृणयासु B.
4 सम is wanting in B.
5 व्यञ्जनानि B.
6 इति तृतीयो दशकः B. द्वितीयो दशकः A.C.
7 आहर्यता B.
8 स्वादी० B.
9 यः कृष्णगर्भा (1, 240).
10 पदान्तो B.
11 Is wanting in B.

॥ २४ ॥ रलाव[1]व्यपरौ ॥ ४ ॥

रलौ पूर्वान्तसस्वरौ भवतः अव्यपरौ । अर्को देवानाम् । अर्कस्य देवाः । स्पर्धन्ते (१. ५३९). कार्धी[2] (१. १०५)-प्रभृतीनि । शुल्का (१. २९१). गल्दया (१. ३०७). अव्यपराविति ? प्र होत्रे पूर्व्यम्[3] (१. ९८)-प्रभृतीनि । तुर्वशे[4] (१.२७९). स्वर्वा असुरेभ्यः[5] (१.२५४). व्यञ्जने[6] (सू०२२) इति ? ०स्या अरातेः (१. ६)।

॥ २५ ॥ स्पर्शः स्वे ॥ ५ ॥

स्पर्शः स्वे प्रत्यये पूर्वान्तसस्वरो भवति । सख्यं ते (१. ३२४). अग्ने (१. १). न ज्यायः (१. २०३). अरण्योः (१.७९). अन्धँसः (१. ३१३). इन्द्रा० (१.३८८). विभ्राट् (आ. सं. ४४)-प्रभृतीनि । स्वे इति ? जज्ञानः सं०[7] (१. १०१)-आदीनि[8] । सुरूपकृत्[9]० (१. १६०) ।

॥ २६ ॥ रादि रमन्यत् ॥ ६ ॥

परादि[10] स्वरमन्यदतः ।

॥ २७ ॥ सयुक् सण् ॥ ७ ॥

संयुक्तं व्यञ्जनं संयोगसंज्ञं भवति । चित्तम् (२.१२०९). वित्तम् (१.४१७). भित्तम् । निमित्तम् । एवमादीनि ।

॥ २८ ॥ मात्रार्धमात्रा वा ॥ ८ ॥

मात्रा वा अर्धमात्रा वा भवति व्यञ्जनमित्यधिकारः ।

॥ २९ ॥ तिश्च[11] त्रिकला वा ॥ ९ ॥

गतिश्च मात्रा अर्धमात्रा वा त्रिकला वा ।

॥ ३० ॥ सन्ध्याद्यश्च ॥ १० ॥

सन्ध्याद्यश्च वर्णस्त्रिकलो भवति । एकारौकारयोः ।

इति तृतीयो दशकः[12] ॥ ३ ॥

1 लविव्यपरौ B. लावावव्यपरौ A. लावव्यपरौ C.
2 Sāman form of Kṛdhi.
3 प्रहोत्रे पूप्रभृ० B.
4 धनुर्वशे B.
5 is wanting in B.
6 व्यञ्जनस्या अरातेः B.
7 रन्धा B.
8 सादीनि B.
9 सुरूपकृ B.
10 पदादि० B.
11 गतिश्चं A. B. C.
12 चतुर्थो दशकः B. A.

[अथ चतुर्थो दशकः]

॥ ३१ ॥ द्रुतायां मात्रा ॥ १ ॥

द्रुतायां वृत्तौ मात्रा त्रिकला भवति ।

॥ ३२ ॥ चतुष्कला मध्यमायाम् ॥ २ ॥

चतुष्कला मात्रा मध्यमायां वृत्तौ भवति ।

॥ ३३ ॥ पञ्चकला विलम्बितायाम् ॥ ३ ॥

पञ्चकला मात्रा विलम्बितायां वृत्तौ भवति ।

॥ ३४ ॥ वर्णान्तरं परमाणु ॥ ४ ॥

वर्णान्तरं परमाणुमात्रं भवति । तत् कलार्धम् ।

॥ ३५ ॥ स्वरयोरर्धमात्रा ॥ ५ ॥

स्वरयोरन्तरमर्धमात्रा[1] भवति । ०मिणादीनि (१.५७२) ।

॥ ३६ ॥ विरामे मात्रा ॥ ६ ॥

विरामे अन्तरं मात्रिकं भवति । अवसाने तत् ।

॥ ३७ ॥ नित्यविरते द्विमात्रम् ॥ ७ ॥

नित्यविरते द्विमात्रमन्तरं भवति । अर्धर्चान्तर्गतेषु ।

॥ ३८ ॥ गाथासु ॥ ८ ॥

गाथासु च द्विमात्रमन्तरं (नित्यविरते) भवति । ये नौभिः प्रतरन्ति[2] मानसं काश्मीराः[3] सलिलम् । मदानसः[4] तानश्वपथे[5] वशीकृथा[6] युधीन्द्रो[7] दिवि[7] दानवानिव । नैवोदकमस्ति पातवे न पन्था उत्पतनाय । स्तोममकृपणं बत । सारसो मृगो मण्डूको विललाप । धन्वन्युप[8]चित्रकपाण्डु[9]पलाशकमत्स्यकाञ्जहि[10] । जालकाकेन[11] गरणीषु च मत्स्यकामानाहननांसकस्य[12] विदि-

1 मात्रं B.
2 प्रतरं B, ति omitted.
3 कास्मीराः B.
4 मदासरः B.
5 ०नश्वाश्च पथे Bur.
6 ०कृता Bur.
7 युधीन्द्र इव दिवि Bur.
8 धन्वधन्यु० B.
9 पण्डु B.
10 So B. Bur. rerds–मत्स्यका जहीहि.
11 जानककेन० B.
12 मत्स्यकामाला हममंसकस्य Bur.

शानि सामिकम् । ओ-ग्ना-ई (१. १) इत्यादीनि । सुब्रह्मण्योम् (षड्विंशब्राह्मणम् १.१.) इति च ।

|| ३९ || त्रिमात्रं सामसु || ९ ||

त्रिमात्रमन्तरं सामसु वेदितव्यं भक्त्यन्तेषु ।

|| ४० || अकालो ह्रस्वः || १० ||

अकारकालो वर्णो ह्रस्वो भवति । अ इ[2] उ ऋ इत्येते ।

इति चतुर्थो दशकः[3] || ४ ||

[अथ पंचमो दशकः]

|| ४१ || अर्धमणु || १ ||

अर्धमकारकाँलो अणु संज्ञो भवति । स्वरितविनतप्रणताभिगीतेषु ।

|| ४२ || मात्रा || २ ||

मात्रा चाकारँकालो भवति ।

|| ४३ || द्वे दीर्घम् || ३ ||

द्वे मात्रे दीर्घं नाम ।

|| ४४ || तिस्रो वृद्धम् || ४ ||

तिस्रो मात्रा वृद्धं नाम भवति[6] ।

|| ४५ || वैस्वर्ये स्वरस्त्रिमात्रः || ५ ||

वैस्वर्ये स्वरस्त्रिमात्रो[7] भवति । द्युता-दीनि[8] (१. ८३) ||

|| ४६ || अक्षरम् || ६ ||

अक्षरसंज्ञं भवति । अकारकालो द्विरकारकालो[9] वृद्ध इत्यधिकारः । कृते वर्णोपदेशे सामान्यपृथक्त्वेनाक्षरपरिभाषयान्वर्थौ[10] धर्मोऽक्षरज्ञाने । अक्षर-

1 ओम्नायित्या॰ B.
2 अ ऋ इ उ इत्येते B.
3 चतुर्थो दशकः A. and C. पंचमो दशकः B.
4 So B. काल् Bur.
5 अकारकाला B.
6 Is wanting in B.
7 ॰स्त्रिमात्रा Bur.
8 सामन् form—द्यु॒ ता तू (३ म्) वाम्.
9 द्विरकालो B. द्विरकालकालो Bur.
10 ॰नर्थौ B.

परिमाणसंबन्धः[1]। द्विस्वरः पर्व। तत्रोद्घातनिघातौ प्रत्युत्क्रमोऽभिगीतं[2] वृद्धिः[3] कर्षणम्। अष्टाक्षरेण प्रथमाया ऋचः प्रस्तौति। द्व्यक्षरेणोत्तरयोः। दशाक्षरं मध्यतो निधनमुपयन्तीति हि ब्राह्मणम् (तां.म.ब्रा. ७,७,१.२।८,५,१३)। एकवत्त्वेऽभिहिते[4] सर्वप्राप्तिः।

|| ४७ || वर्त्ति || ७ ||

अकारादिषु वर्तते व्यञ्जनं[5] वर्ति चाप्यक्षरं भवति।

|| ४८ || भूयान् || ८ ||

भूयांश्च सव्यञ्जनो वर्त्तित्वेनाक्षरं भवति। कारुं बिभ्रत् (१.४८६). अग्निं दूतम् (१.३.)।

|| ४९ || गुरु सणि || ९ ||

गुरु संयोगे प्रत्यये भवति। अग्निः (१.४). अश्वः (स्तोभः). उष्ट्रः। उद्रः। उग्रम् (१.३२९). अभ्रम्[6]।

|| ५० || घम् || १० ||

दीर्घं च गुरुसंज्ञं भवति। ए ओ ऐ औ प्रभृतीनि।

इति पञ्चमो दशकः[7] || ५ ||

[अथ षष्ठो दशकः]

|| ५१ || उदात्तमुत् || १ ||

उदात्तमुत्संज्ञं भवति। उच्चमित्यर्थः।

|| ५३ || वान्त्सन्धिः[8] || २ ||

उदात्तवान् सन्धिरुत्संज्ञो भवति। आ इन्द्र सानसिम्—एन्द्र सानसिम् (१.१२९). आ इन्द्र याहि—एन्द्र याहि (१.३४८). आ इत उ नु—एतो न्विन्द्रम्[9] (१.३८७). उद्घेदभि श्रुतामघम् (१.१२५). अत्राह गो रमन्वत (१.१४७)।

1 So Bur. ०संबन्धात् B.

2 भिगानं B.

3 वृद्धिकर्षणम् Bur.

4 एकवचाभि० B.

5 Is wanting in B.

6 उभ्रम् B.

7 पञ्चमो दशकः A.C. षष्ठो दशकः B.

8 वात्सन्धिः A. वाक्सन्धिः C. वान्सन्धिः B.

9 न्विन्द्रं स्तवाम B. न्वन्द्रं Bur. A misprint.

उदात्तवानिति ? उपो नु स सपर्यन् (१.१६६). के यथ केदसि[2] (१.२७१) ।

॥ ५३ ॥ आद्यार्धमात्रा स्वरितम् ॥ ३ ॥

आद्यार्धमात्रा उत्संज्ञा भवति । तत् स्वरितं नाम ।

॥ ५४ ॥ उन्नीचे मे ॥ ४ ॥

उच्चीभवति तत् स्वरितम् । नीचे वा प्रत्यये विरामे वा । नि होता सत्सि बर्हिषि (१.१). सखाय इन्द्रमूतये (१.४००). अभि त्वा शूर नो नुमोऽदुग्धाः (१.२३३). इन्द्र तुभ्यमिदद्रिवोऽनुत्तं वज्रिन् वीर्यम् (१.४१२). यदिन्द्र चित्र म इह न (१.३४५). नीचे वा प्रत्यये विरामे वा इति ? पाह्यू ३ त (१.३६). पुरि चम्वोः (१.५१३) इत्यादीनि ।

॥ ५५ ॥ नीचमुच्चात् ॥ ५ ॥

नीचमुच्चात् परं स्वर्यते । आ याहि (१.१). वारवन्तम् (१.१७). स्वादिष्टया (१.४६८). अग्ने स्तोमम् (२.७५३). पान्तम् (१.१५५). इन्दो (१.५०५). आ याहि (१.१६१)-प्रभृतीनि । नीचे प्रत्यये विरामे वा इति ? पुरि चम्वोः (१.५१३) ।

॥ ५६ ॥ संयोगात् ॥ ६ ॥

संयोगाच्च परं स्वर्यते । श्रुष्टि अग्ने—श्रुष्ट्यग्ने (१.१०६). अभि एति—अभ्येति (१.५२४). अभि अर्चाम—अभ्यर्चाम[4] (१.५३५). योज नु इन्द्र—योजान्विन्द्र (१.४१५). पाह्यू३त द्वितीयया (१.३६). मा न इन्द्राभ्या३ दिशः (१.१२८). विद्धी त्वा३स्य[6] नो वसो (१.१३२). पिबा त्वा३ स्य गिर्वणः (२.७४१). शग्ध्यू ३ षु शचीपते (१.२५३). । उच्चाद् (सू. ५५) इति ? अबोध्यग्निः (१.७३) ।

1 ०पदा उपो० B.

2 Is wanting in B.

3 Omitted in B.

4 अभ्यर्चाम देवान् B.

5 पाह्युत B.

6 त्वस्य B.

7 अबोधि नीचम् । अपादुशिरसंयोगात् यावाहुः B.

॥ ५७ ॥ क्वेयहीन्द्रनी-वे ति ॥ ७ ॥

क्व इयथ—क्वेयथ (१.२७१). अर्धा हि इन्द्र[1]-अर्धा हीन्द्र (१.४०६). नि इव शीर्षाणि मृड्वम्—नीवे शीर्षाणि मृड्वम्[2] (२.१००२)।

॥ ५८ ॥ तोर्धे स्तेम् ॥ ८ ॥

०तोरुणप्सु[3]ः (१.२१६). वृधे३स्मान्[4] (१.२३६). ते मन्वत[4] (आ०सं. २२)।

॥ ५९ ॥ नैगिनोभयथा ॥ ९ ॥

उभयथा नैगिना प्रोक्तम्। तोर्धे स्तेम् इत्यधिकारः। उदात्तं स्वरितं वा।

॥ ६० ॥ न्यायेनौदव्रजिः[5] ॥ १० ॥

न्यायेनौदव्रजिर्[6]राचार्यो मन्यते । उच्चानामुच्चसन्धिरुच्च एव कार्यः।

इति षष्ठो दशकः ॥ ६ ॥

इति द्वितीयः प्रपाठकः[7]।

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1 Is wanting in Bur.

2 Is wanting in B.

3 तोरुणदूरादिहेवय अतोऽरुण B.

4 वृधेऽस्मान्। वृधेऽस्मां अवन्तु। मन्वत। ते मन्वतेति वा B.

5 So B. न्यायेनौदबजिः A. न्यायैनोदुव्राजिः C. Cf. ŚS. p. 443 "न्यायैनौदव्रजिर्यथा" Siddheśvara's CSPhOIG. p 50. Śikṣāprakāśa "अनन्त संयोगे मध्ये यमः पूर्वगुण इत्यौदव्रजिरपि" ŚS. p 388.

6 औदव्रजिः B.

7 इति ऋक्तन्त्रे प्रथमः प्रपाठकः B. प्रथमः A. C. omits प्रपाठकः. इति द्वितीय प्रपाठकः Bur.

[अथ तृतीयः प्रपाठकः]

[प्रथमो दशकः]

॥ ६१ ॥ तस्मादुच्चश्रुतीनि ॥ १ ॥

तस्मात् स्वरितात् पराणि उदात्तश्रुतीनि भवन्ति । व्यदातये (१.१). अभि त्वा शूर (१.२३३). प्रभृतीनि । आजाता सुक्रतो पृण (१.५२). इन्दुरिन्द्राय धीयते (१.४८६). सुता विदथे अक्रमुः (१.४७७). नीचे वा प्रत्यये विरामे वा (सू. ५४) इति ? पवित्रे चम्वोः सुतः (१.४६०). सखायो दीर्घजिह्वयम् । (१.५४५) ।

॥ ६२ ॥ पदमेकोच्चम् ॥ २ ॥

पदमेकोच्चं भवति । अग्ने (१.१)-प्रभृतीनि ।

॥ ६३ ॥ प्रकृतिः ॥ ३ ॥

प्रकृतिश्चापि पदं भवति ।

॥ ६४ ॥ मान् विकारः ॥ ४ ॥

प्रकृतिमान् विकारो भवति । दण्डाग्रादीनि ।

॥ ६५ ॥ समासे ॥ ५ ॥

समासे चैकमुदात्तं भवति । व्यदातये (१.१)-प्रभृतीनि ।

॥ ६६ ॥ विभक्तिलोपः ॥ ६ ॥

विभक्तिलोपश्च समासे भवति । राजपुरुषः । पाण्डुकम्बलः । मत्तहस्ती-

ति प्रथमा लुप्यते षष्ठी च। द्वन्द्वसमासे[1]। शिववैश्वानरौ[2]। स्कन्दविशाखौ। नारदपर्वतौ। उशनाबृहस्पती[3] इति[4]। गणसमासः[4] कौण्डिन्यवनस्पतिषु[5]। चातुर्वर्ण्यं च। बहुवचनम्[5] साल्वशरदण्डादीनि। वाक्यसमासोदाहरणम्[6]। पुरुषशतं माणवकोदकमानय। गां चित्रामभ्यागच्छेति[7]।

॥ ६७ ॥ संनिकर्षः संहिता ॥ ७ ॥

संनिकर्षः संहिता भवति। पदस्येत्यधिकारः[8]। आनन्तर्यं[9] संनिकर्षः। अबोध्यादीनि (१.७३). साम्नि। स स्य स्वे[10] प्रभृतीनि (१.५८२). दधि मध्वत्रेति संनिकृष्टमिति चेत्? यः परः संनिकर्षो नान्तरेण विकारम्। को नाम विकारः? शास्त्रप्राप्ते[11] लोपे[11] च सन्धिर्ग्राह्यः[12]।

॥ ६८ ॥ न वृद्धं रे ॥ ८ ॥

न वृद्धं स्वरे प्रत्यये संनिकृष्यते। संनिकर्षो[13] न भवति[13]। ०मिणा अव्यं[14] वारम् (१. ५७२). भरा इन्द्र ज्यायः[15] (१. ३०९). ०म धारया आपो[16] २ (१.५११). ०ष्णो ३ आगा ३ ही[17] (१.३४७). सो ३ आ श्वा२ यौ[18] (१.४८२). अयं पूषादीनि[19] (१. ५४६ अयं पूषौ हो२). वृद्धमिति? आजिष्वादीनि (१.४११. स्वाजिषूतिम्[20]).

1 समासः B.

2 शिववैश्रवणौ B.

3 ०स्पतिः B.

4 इति गणसमासः। One sentence in B. Fullstop after समासः.

5 कौण्डिन्य……वचनम् One sentence in B.

6 समासो दधि हरति B.

7 चित्रामभ्याह्वेति विभक्तिलोपः B.

8 पादस्ये० B.

9 आनन्तर्ये B.

10 So B. सः। स्वे प्र० Bur.

11 प्राप्तेर्लोपे B.

12 सन्धिशब्दः (ग्राह्य is wanting) B.

13 Is wanting in B.

14 But there is Saṃhitā here in SV. 1. 572, which reads ऊर्मिणाव्यं वारं (=RV 9. 106. 10 ऊर्मिणाव्यो वारं).

15 SV. 1. 309 (=RV 7. 32. 24) reads भरेन्द्र ज्यायः.

16 SV. 1. 511 (=RV. 9. 107. 4) reads पुनानः सोम धारयापो वसानो अर्षसि.

17 SV 1. 347 (=RV. 1. 84. 1) reads शविष्ठ धृष्णवागहि.

18 This is correct. SV. 1. 482 = RV. 9. 94. 4. Both read गव्या सोमासो अश्वया.

19 SV. 1. 546 = RV. 9. 101. 7. Both have अयं पूषा रयिर्भगः सोमः पुनानो अर्षति.

20 RV. I. 81. 1 reads ०तीमन्महत्स्वाजिषूतेमर्भे (=उत+ईम्+अर्भे). But SV. 1. 411 has तमिन्महत्स्वाजिषूतिमर्भे. ति may be emended to ते. Bur. reads स्वा इषूतिम्.

॥ ६९ ॥ दमु ॥ ९ ॥

पदमुकारो न संनिकृष्यते । तमु अभि प्रगायत (१. ३८२). इत्थमु आ० (१. ३०५). तस्मा उ आं[1]० (१. २७२). पदमिति ? त्वां वृत्रेष्विन्द्रं[2] (१.२३४).

॥ ७० ॥ ओभूतं च ॥ १० ॥

ओभूतं च उ[3]पदं न संनिकृष्यते । दोषा उ आ अगात् (दोषो आगात् १. १७७). एषा उ उषाः (एषो उषाः १. १७८). प्र उ अयासीत् (प्रो अयासीत्[4] १. ५५७) ।

इति प्रथमो दशकः[5] ॥

[अथ द्वितीयो दशकः]

॥ ७१ ॥ आ णि ॥ १ ॥

आकारः पादादौ (आणि) प्रत्यये न संनिकृष्यते । क इमं नाहुषीष्वा इन्० (१. १९०). कदा वसो स्तोत्रं हर्यत आ अव० (१. २२८). यदिन्द्र नाहुषीष्वा ओ० (१. २६२). ॥ पदम् (सू. ६९) इति ? पुनानायाम् (१. ५११, धारया पः). पादादाविति ? दिवः पृष्ठान्यारुहन् (१. ९२)-आदीनि[6] । दधन्वाँ यो नर्यों २ प्सु वन्तरा उँ[7] । वाँ २ ३ (१. ५१२ h) ।

॥ ७२ ॥ न वन्वा च ॥ २ ॥

संनिकृष्यते । आ[8]द्धन्यथा (१. ३०५). किं वा वयनम्[9] ।

॥ ७३ ॥ औ ॥ ३ ॥

औकारश्च संनिकृष्यते । न [10]यो मातरावन्वेति (१.६४). यावाहुः (१.३६१).

॥ ७४ ॥ द्व्यर्थे ॥ ४ ॥

द्व्यर्थे च न संनिकृष्यते । इन्द्राग्नी (अपात् १.२८१)-प्रभृतीनि । उभे यदिन्द्र रोदसी आ० (१.३७९). उभे शैं[11]ची (? उभे अनु २.७७३). द्व्यर्थे इति ? वर्मीव (१.५८५).

1 उ अद्य B.

2 इन्द्र is wanting in B.

3 उ is wanting in B.

4 Note the Sandhi in all the three examples in SV. (Benfey's Ed.).

5 Is wanting in B.

6 Is wanting in B.

7 वन्तरा । उपा । B.

8 आद्दं B. a slip.

9 वपनम् B.

10 अनुमातराव० B.

11 शचीवस् B.

॥ ७५ ॥ ई न वपरे ॥ ५ ॥

ईकारस्य द्वैधं न वपरे एव न संनिकृष्यते । इन्द्राग्नीप्रभृतीन्येव । निवृत्तानि । उपधीव । प्रधीव[1] । चर्मणीव । दंपतीव । वाससीव ।

॥ ७६ ॥ अयवावे न्यूने ॥ ६ ॥

एकारौकारौ अकारप्रत्यये[2] न्यूने पादे न संनिकृष्येते[3] । नमस्ते अग्न ओजसे (१.११). वायोरनीके अस्थिरन् । (१.१३) न तत्ते अग्ने[4] (१.५३). प्रेष्ठं वो अतिथिम् (१.५). त्वं नो अग्ने (१.६). वृषो अर्वावति[5] । (१.२६३). मधो अर्षन्ति (१. ४८५). यज्ञायज्ञादीनि (१.३५ वो अग्नये). ॥ एकारौकाराविति किम् ? श्रुतकत्तारम्[6] (१.११८). अकार इति ? अग्न इत्थे तरां[7] (१. ७). न्यूने ? घ्नता वाम् (१.३०५. णौं शु०). पादोऽस्य सर्वा (आ० सं० ३५). पादोऽस्येहाभवत् (आ०सं० ३४). वपरे (सू.७५) इति ? वृषजूतिर्नोऽविता[8] (१. २६३). अयं वामह्वेऽवसे[9] (१.३०४). सोऽवथां[10] (ऋ. वे. ४. ३६. ५). स्थूरं न कच्चिद् भरन्तोऽवस्यवः (१.४०८). प्रनोऽविशत् (१.४११). ॥ यदिन्द्र शासो अव्रतम्[11] । (१. २६८). अधि सानो अव्ये[12] । (१.५३२). त्रिरक्रान्त[13]ग्रहणात् ?

॥ ७७ ॥ ओ णि ॥ ७ ॥

ओ शब्दः पादादौ प्रत्यये न संनिकृष्यते । भगो न चित्रो अग्निर्मं० (१.४५०) ॥ निवृत्तानि एह्यू षु ब्रवाणि[14] ते ऽग्ने[15] (१.७). अग्निं राये पुरुमीढश्रुतं नरोऽग्निः[16] (१. ४६). अभि त्वा शूर नो नुमो[17] ऽदुग्धा इव[17] (१. २३३).

॥ ७८ ॥ नृतो प वो ङ्गि ॥ ८ ॥

संनिकृष्यते । तव त्यन्नर्यं नृतोऽपं[18]०(१.४६६). अभवोऽङ्गिरस्तम (१.५१६).

1 Is wanting in B.
2 प्रत्ययौ B.
3 संधीयते B, संनिकृष्यते Bur.
4 अग्ने प्रमृषे B.
5 वति is wanting in B.
6 ०कत्ताकारे B.
7 तरा is wanting in B.
8 So B. and SV 1.263. नोऽविता is wanting. in B. वृषज्यूति० Bur.
9 अयं वामसो यथास्थूरं प्रनोविशत् अपां गर्भो यदिन्द्र शासो B.
10 This is found in Ṛ.V. only. Bur's reference is wrong.
11 अव्रतम् is wanting in B.
12 अव्ये is wanting in B.
13 अक्रान्त् Bur.
14 So B. and SV.1.7. ए ह्यूष्वब्र० Bur.
15 Is wanting in B.
16 Is wanting in B.
17 Is wanting in B.
18 ०प इन्द्र B.

॥ ७६ ॥ गो ॥ ६ ॥

गोशब्दश्च न संनिकृष्यते । गो अग्रम् । गो अश्वम्[1] । गो अजिनीकम्[2] ।

॥ ८० ॥ न वा ॥ १० ॥

न वा संनिकृष्यते एव वा । गो अग्रम् । गोश्रश्वम् । गोऽजिनम् । गो जिनीकम्[3] ।

इति द्वितीयो दशकः ॥

[अथ तृतीयो दशकः]

॥ ८१ ॥ अवं वा ॥ १ ॥

अवं वा आपद्यते । गवग्रम् । गवश्वम् । गवजिनम् । गवजिनीकम्[4] ।

॥ ८२ ॥ त्वे ॥ २ ॥

त्वे शब्दश्च न संनिकृष्यते । त्वे अग्ने स्वाहुतं[5] (१.३८) । सिद्धग्रहणात्सामर्थ्यग्रहणम् । निवृत्तानि । यजतं ताँ[6] आदीनि (१.७५) ।

॥ ८३ ॥ लुबन्यः ॥ ३ ॥

लुप्यते अन्यः अकारः । पादोऽस्य (आ० सं· ३५)-प्रभृतीनि ।

॥ ८४ ॥ पूर्ण इति करणाभ्यस्ते ॥ ४ ॥

पूर्णे पादे इति करणाभ्यस्ते लुप्यते । मही यज्ञस्य (१.११७). घृतवती (१.३७८)-प्रभृतीनि ॥ पूर्ण इति ? प्रप्र वयममृतम्[7] (१.३५). यावाहुः सयुजा[8] (१. ३६१) ।

॥ ८५ ॥ ऋति ॥ ५ ॥

ऋति च प्रत्यये न संनिकृष्यते । गायत ऋताव्ने (१. १०७). अभ्यू ३-तस्य सुदुघा (१.५५६) । अणीत्यधिकारः ।

॥ ८६ ॥ ओजि ॥ ६ ॥

ओजि च प्रत्यये न संनिकृष्यते । त्वं न इन्द्रा भर ओजो (१. ४०५).

1 After गो अश्वम् B reads गो अजिनम्.
2 अजिनिकम् B.
3 गोऽजिनिकम् B.
4 See 2 and 3.
5 स्वाहुत is wanting in B.
6 यजतं तादीनि Bur.
7 अमृतम् is wanting in B.
8 सयुजौ is wanting in B.

इन्द्र ज्येष्ठं नं आभर ओजि॰ (आ॰ सं॰ १). अमितौजा अजायतं (१.३५९). (सू. ७७.)-त्यधिकारः ॥

॥ ८७ ॥ शकन्धुकादीनाम् ॥ ७ ॥

शकन्धुकादीनां च न संनिकृष्यते। शक अन्धुक ईश। अत्तपा असि। वपा इव त्मना। अनेहसम् (१. ६२). सुपथा अकृणवन्[3]।

॥ ८८ ॥ कि-इन्-वी-उत् ॥ ८ ॥

न कि इन्द्र त्वदुत्तरम् (१. २०३). पृथिवी उत द्यौः (आ॰सं॰ ५)।

॥ ८९ ॥ स्मिन्-व्र-ज्मन्[4]-यम् ॥ ९ ॥

यस्मिन् व्रतान्यादधुः (१. ४७). उप ज्मन्[5] यं विप्रासः (१. ३३७)।

॥ ९० ॥ महुं[6] युक् ॥ १० ॥

मकारो हिंकारयुक्तो न संनिकृष्यते। विशों[7] विशों हिम्[8] वो (१. ८७). अग्ने वाजस्य[9] (गो हिम्मातो[10]-इ। १. ९९ b). स्वादिष्ठया (औ हो हिं हा। १. ४६८ h). इन्दुः पविष्टा[11]—सुं[12] (१.४८१ b). सृजा दाश्वाम्[13] (हिम् हिम्) च। अपा ३ म् हिम्[14] वा (१. ५८४ b.). । इति सम्मील्ये हिमादीनां[15] क्रमः। विशेषाद् वमौ[16] च दीर्घानुस्वारमयौ[17]। मकारकरणाश्चै[18] श्यैते[18] (१. २३५: c हिम् मा). मकाराकरणे[19] न वर्तन्ते। तद्वच्चैवाचार्यस्य नकुलमुखस्य वचनं श्रूयते। "प्रक्रमते[20] मकारकरणेन ततो हकारादिमनुस्वारं गायति ततो मकारः" इति नकुलमुखः।

इति तृतीयो दशकः ॥

1 Is wanting in B.

2 आणी॰ B.

3 After this B. reads न कि इन्द्र॰

4 ग्यन्यं B. ग्यन्यां A. स्मिन् व्रजमनयम् C.

5 See 4.

6 So A.B.C. हिम् Bur.

7 B. does not mark accent. Cf SV.1.87. (Sāyaṇa's comm. Vol.I.P. 243) विशो ६ विशो हुम् वो ६. The South Indian gāna mss. write this हिम् स्थि वो. Here 'Sthi' =Sthira mātrā or 1 mātrā pause. So in the following examples.

8 Is wanting in B.

9 वाज (स्य wanting in) B.

10 So Bur. Cf. SV. 1. 99. (with Sāyaṇa's comm. p. 264) गो हूम् मतो हो हों इ.

11 पविष्ट B.

12 सुदुर्यं B.

13 सृजदश्वं B.

14 हुम् B.

15 See 14.

16 ॰षाद्धमौ B.

17 मधो B.

18 ॰करणाश्चैते B.

19 मकारकरणे B.

20 प्र is wanting in B.

[अथ चतुर्थो दशकः]

॥ ६१ ॥ विकारः ॥ १ ॥

विकारश्च संनिकर्षौ भवति । नैव वृत्तेना[1]पि प्राग् लोपागमप्रकृतिभावश्च विकारः[2] ।

॥ ६२ ॥ सस्थानः ॥ २ ॥

विशे-नि शब्द प्रयोगे (१.१५,b. विशा इ[3]वा इशे) । सस्थानः[4] सविकारो विज्ञेयः । विशेषस्थानान्तरं वा[5] । यथानन्तरं वा ।

॥ ६३ ॥ रौ घम् ॥ ३ ॥

स्वरौ दीर्घमापद्येते । उभावेकं विकारः । सस्थानः (सू.६२) इत्युक्तम् । [6]ईडिष्वावसे (१.४६). न त्वा द्रिवः[7] (१.२६१). [8]अथादित्य व्रते (आ० सं० ४). [9]वयमु त्वाम् (१.४०८ भरन्तो वस्यवः). आगमत्[10] (१.२६०). अभिमातिषाहः (आ० सं० १६). अधा हीन्द्र (१.४०६). [11]वाजिनीव (२.१०६३). [11]सूक्तेभिः (१.५६). [12]आजिषूतिम् (१.४११) सूर्यस्य (१.५३८—पदपा०सु। ऊर्यस्य). सन्ध्याप[13]त्तिर्विशेषात् ।

॥ ६४ ॥ अस्थनामिनी सन्ध्यम् ॥ ४ ॥

अस्थनामिनी सन्ध्यमापद्येते[14] । एन्द्र-सादीनि (१.१२६) तघे [15]दुं० (२.१०२). आ पप्राथोषाः (१.३७६). अस्थनामिनी[16] इति किम्[17] ? पूर्वेण[18] (२.४४१).

1 नपि Bur.

2 In B. the comm. ends with ०भावश्च. After fullstop B repeats the Sūtra विकारः, while Bur. includes the same in the comm.

3 Cf. विशायिवा २३ यिशे । SV. 1. 15. (Sāyaṇa's comm. Vol. I. p. 117)

4 ०नो विकारो B.

5 Is wanting in B.

6 ई is wanting in B.

7 च न त्वाऽद्रिवोऽपि B- SV. 1. 291. has च न त्वाद्रिवः परा.

8 अथ is wanting in B.

9 मू B. SV. 1. 408 reads वयमु त्वा०

10 After आगमत् B reads होतृषभम् । मातृषभम् । अधाहीन्द्र. जिनीवसू ।

11 उक्तेभिः B. Bur. refers to 2. 1093. But Vājinīva is not found therein. We find Vājinīvasū in II. 1098.

12 जिषूतं आ is wanting in B. Cf. RT. p. 16, n. 20.

13 ०पत्तिवि० Bur.

14 ०पद्यते B.

15 So correct. तदेवं B.

16 अस्थानां ना० B.

17 किम् is wanting in B.

18 पूर्वे (ण is wanting in) B.

॥ ९६ ॥ सन्ध्यं द्विवर्णम् ॥ ५ ॥

सन्ध्यक्षरं द्विवर्ण[1]मापद्यते । अस्थोपधमिति[2] प्रकृतम् । प्रैतु (१.५६). कृणुतैकमिन् माम् (आ. सं. ६). (साम्नि) ज्ञत त्वौऽ३ हो[3]३ (१. ३२०). अर्पः[4] प्रैरयत् सगर० (१. ३३९ अप प्रैरा). अमितौजाँ[5] (१. ३५९).

॥ ९६ ॥ भाषायां[6] णीपरयोः[6] ॥ ६ ॥

भाषायां[7] णीपरयोरक्षरयोर्द्विवर्णमापद्यते । स्व ईरिणी । स्वैरिणी । अक्ष ऊ[8]हिनी । अक्षौहि[8]णी ॥ अस्थनामिनी (सू. ९४)–त्यधिकार[9]ः ।

॥ ९७ ॥ उपसर्गादूहेष्यौ प्रेष्यार्थे ॥ ७ ॥

उपसर्गात् परादूहेष्यौ प्रेष्यार्थे द्विवर्णमा[10]पद्यते । प्र ऊहः । प्रौहः । उप ऊहः । उपौहः । प्रै ईर्ष्यैः[11] । प्रैर्ष्यैः[11] । उप ईष्यः । उपैष्यः । कस्मात् प्रेष्यार्थे ? प्रेष्यतु भवानध्वर्युश्च ।

॥ ९८ ॥ सन्ध्ये परं सामर्थ्ये ॥ ८ ॥

सन्ध्ये प्रत्यये पर (वर्णम्) मापद्यते सामर्थ्ये । प्रोढीयती[12] । प्रोजयति[13] । प्रेषयति । प्रोषितः ॥ उपसर्गा (सू. ९७)–दिति ? राजौढीयैं[14]ति । सामर्थ्ये कस्मात् ? औढीयति[15] ।

॥ ९९ ॥ समासे ॥ ९ ॥

समासे च परमापद्यते । कोमित्यवोचत् । सोमित्यवोचत् । ब्रह्मोमित्यवोचत् । समोहम् । विषमोहम् । दुःखोहम् । समोलैः[16] । विषमोलः । दुःखोलैः[16] । समोष्ठी विषमोष्ठी । बिम्बोष्ठी । समोकः । विषमोकः । दुःखोकः । जलोकः ॥ समासे कस्मात्? अजौतुं[17] भक्षयति[17] । उपौष्ठबध्नी वडवा[18] । नाम चेदपर्युदासः ।

1 द्विवर्णं वर्णमा० B.
2 मिति wanting in B.
3 होइ ३ is wanting in B.
4 आवापः । प्रैरय सगर B.
5 अमितौजाः B.
6 सन्ध्यं द्विवर्णं भाषायाम् A. B. भाषायां ही परयोः C.
7 Is wanting in B.
8 ऊहणी । अक्षौहणी B.
9 After this B reads भाषायां णीपरयोः। Then it repeats संध्यं द्विवर्णं भाषायाम् ।
10 मापद्यते B.
11 ईर्ष्यं । प्रैर्ष्यं B.
12 प्रेढयति B.
13 प्रेजयति B.
14 राजौढयति B.
15 ०स्मादौढनात् B.
16 समोलुर्विषमोलुर्दुःखोलुः B.
17 अजौतं भक्षयन्ति B.
18 वड्डवा Bur.

॥ १०० ॥ न वा ॥ १० ॥

न वा परमापद्यते । द्विवर्णमेव वा न वा ॥

इति चतुर्थो दशकः ॥

[अथ पञ्चमो दशकः ॥]

॥ १०१ ॥ ह्रस्वमृचि ॥ १ ॥

ह्रस्वमापद्यते ऋचि प्रत्यये । अष्टर्चम् । नवर्चम् । दशर्चम् । शाकलर्चम् । मालर्चम् । मन्त्रे । सहर्षभाः (आ. सं. ४२) ।

॥ १०२ ॥ ऋमप्येके ॥ २ ॥

ऋमप्येके आचार्या ह्रस्वं मन्यन्ते[1] ।

॥ १०३ ॥ मासे घमृति ॥ ३ ॥

समासे दीर्घमापद्यते ऋति प्रत्यये । मशकार्त्तः । शीतार्त्तः । भयार्त्तः । दण्डार्त्तः ॥ समासे कस्मात् ? मशक इति मशकमामन्त्र्य-ऋतं पश्य । मशकर्तम्[2] । मशक ऋतम्[2] ।

॥ १०४ ॥ म क्रियायाम् ॥ ४ ॥

म शब्दः क्रियायां दीर्घमापद्यते । मार्चन्तम्[3] । मार्षभम्[4] । मार्भ्वन्तम्[5] । मार्तीयमानम्[6] ॥ मँशब्द[7] इति ? राजर्चति । समर्चन्ति । क्रियायाम् ? मर्षिम् । मर्षभम् । कर्मणा चेद्दीर्घमेव ॥

॥ १०५ ॥ उपसर्गः सामर्थ्ये ॥ ५ ॥

उपसर्गः सामर्थ्ये दीर्घमापद्यते । प्रार्चति । उपार्चति ॥ उपसर्ग इति ? राजर्चति । सामर्थ्ये कस्मात् ? अर्चनात् ।

॥ १०६ ॥ वत्सतरादीनामृणि ॥ ६ ॥

वत्सतरादीनामृणि प्रत्यये दीर्घमापद्यते । प्र ऋणम् । प्रार्णम् । वत्सतर ऋणम् ।

1 After this B. reads-अष्टर्चप्रभृतीनि ।

2 मशकर्त्ता । मशक ऋतः B.

3 मार्छन्तम् B.

4 मार्षतं B.

5 मार्भवंतं B.

6 मार्त्वीयमानम् B.

7 मशब्द B.

8 Confusion of च and छ in B.

वत्सतरार्णम् । कम्बल ऋणम् । कम्बलार्णम् । वसन ऋणम्[1] । वसनार्णम्[1] । दश ऋणम् । दशार्णम् । दशार्णो नाम देशः ।

॥ १०७ ॥ रमृस्थमस्वे ॥ ७ ॥

रेफमापद्यते ऋस्थमस्वे प्रत्यये । होत्रत्र । पित्रत्र । मात्रत्रेति । अस्वे ? होतृषभम् । होतृषदनम् । स्वरयोरित्याधिकारः ।

॥ १०८ ॥ ह्रस्वमेके ॥ ८ ॥

ह्रस्वं वैके आचार्या मन्यन्ते । होतृ अत्र प्रभृतीनि ।

॥ १०९ ॥ अन्तस्थाम् ॥ ९ ॥

अन्तस्थामापद्यते । अस्वे ह्रस्वमेक इत्यधिकारः । अबोध्यग्निः (१.७३). सूरो अक्रुष्वायमत[2] (१.१२८). पर्यूषु[3] (१.४२८). स्वरयोरित्यधिकारो व्यभिचार इति चेद्विकारः[4] । स्वस्थान[4] इत्युक्तम् ।

॥ ११० ॥ तिः ॥ १० ॥

गतिश्चान्तस्थामापद्यते । इना-ई[5] । इनी (१.१७७). हा वा त्रा (१.१४७). हा वाञ्जं[6] । (१.५६४). स्या-ग्ना-ई[7] आदीनि (१.६०). तद् विविड्ढी-इ[8] (१.१५). स्वरयोरित्यधिकारः ।

इति पञ्चमो दशकः ॥

[अथ षष्ठो दशकः]

॥ १११ ॥ सन्ध्यमयवायावम् ॥ १ ॥

सन्ध्यक्षरमयमवमायमावमापद्यते । अग्नया[9] याहि (१.१). अग्नयित्थे[10] (१.७). ०ष्णावागहि (१.३४७). । तस्मायु[11] अद्य (१.२७२). मातरावन्वेति (१.६४). यावाहुः (१. ३६१).

1 Is wanting in B.

2 So correct. ०ष्वायमत् Bur. अबोध्यक्तुष्वादीनि B.

3 After this B reads.-नि होता तामिन्द्रम् ।

4 No fullstop in B.

5 इनायि B.

6 हावांजा B.

7 स्याग्नारीनि B.

8 ०ड्ढायि B.

9 अग्न आ० B. Cf. SV. 1. 1. which reads अग्न आ.

10 अग्न इत्थे B. Cf. SV. 1. 7. which reads अग्न इत्थे.

11 तस्मा उ. B. Cf. VS. 1. 272 which reads तस्मा उ अद्य.

॥ ११२ ॥ घान्नो डि विसर्जनीयं यवोहिषु ॥ २ ॥

दीर्घात्परो नकारः पादमर्धीये प्रत्यये विसर्जनीयमापद्यते यवोहिषु प्रत्ययेषु[1]। ऋतूँरनु (१.२२६). परिधीँ रति (१.५१६). सिन्धूँरवासृजः[2] (२.११५०). इन्द्र इव दस्यूँर्नृं० (द्राह्या०सू०२१.१). उत् पणीँर्हतम्[3]। (ऋ० वे० १. १८४. २). बण् महाँ असि सूर्य[4] (१.२७६). मृड महाँ अस्यर्यः (१.१२३). वस्याँ इन्द्रासि[5] (१. २६२). महाँ इन्द्रः (२. ६५५). महाँ हि षः (१. ३८१). दाशिवाँ वोचे (१. ६७). गो माँ यदिन्द्र ते[6] (१. २७७). दधन्वाँ यः (१. ५१२). अग्निमीडायाम् (आ. सं. २१. होताराँ रत्न०). इन्द्रस्य च सञ्जये (१.४१६-इषँ स्तो०). दीर्घात्पर इति?[7] क्रीडादीनि (१. ५८४. क्रीडन्नूर्) । नकारः ? त्वामग्ने (१. ६). विश्वेषां हि० (१.२). अंशुमतीमति[8] (१.३२३). पादमर्धीये इति? अव यद्दानवान् हन्[9] (१. ३१५). दुर्हणायून् (१. ३४१)—एतेष्विति ? अह्नः केतून् समीत्सेति[10] (आ.सं.२४). भद्रान् कृण्वन् (१.५३३). देवान् विश्वान् (ऋ. वे. ३. ५६. ८). नियुत्वान् वायो (ऋ.वे. २.४१.२). परिधीँ रति[11] (१.५१६). आकाहाँ[12] । हाशाम् । मा (१. ५७१b). सन्ध्यगीतम्[12] ॥

॥ ११३ ॥ घाद् ग्रा ॥ ३ ॥

दीर्घात् परस्य द्वैधं ग्राम एव विसर्जनीयमापद्यते । देवाँउषः ॥ निवृत्तानि । सत्रस्यर्द्धौ (आ. गा. ३, १.४—अविदाम देवान् । समु). तावानस्य (आ. सं. ३६) घर्मरोचने (आ. गा. App २, ६—लोकानरोचयः) ।

॥ ११४ ॥ आ रक्तः ॥ ४ ॥

आकारो रक्तो भवति । बण् महादीनि (१.२७६) ।

॥ ११५ ॥ रं विसर्जनीयो घोषे ॥ ५ ॥

रेफमापद्यते विसर्जनीयो घोषे प्रत्यये । स्वरे चेत्यधिकारः ॥ वृत्रहा नृभिः (१.४११). ध्रा-इ-गुँः[13] । ध्रा-इ-गुः (१.२७३ a). दो भादीनि (?).

1 After this B reads स्वरे चेत्यधिकारः.

2 B reads सिन्धूँ र ग्रहणात्तन्व दस्यूनेन्यो ना उत्पणिन् हितान् ।

3 Is wanting in B.

4 असि अयः is wanting in B.

5 B adds मे पितुः.

6 ते is wanting B.

7 Is wanting in B.

8 अति is wanting in B.

9 हन् is wanting in B.

10 Is wanting in B.

11 ०रधु B.

12 आकलशाँ सन्ध्यगीतम् B.

13 ध्रायिगूः B.

निर्ऋतीनाम् (१. ३६६). ऊर्मिरपाम् (१. ५८४). मनुष्येभिरग्नि[1]: (१. ७६). अरण्योर्नि[2]० (१.७६). घोषे इति ? पतिः पृथिव्यादीनि ॥ (१. २७) ॥

॥ ११६ ॥ रप्रकृतिः ॥ ६ ॥

रप्रकृतिर्विसर्जनीयो रेफमापद्यते। जरितर्वि० (१.३६—पदपा० जरितः). अग्ने त्रातर्ऋतः (१.४२). प्रातरग्निः (१.८५). प्रातर्जुषस्व[3] (१. २१०). चन्द्रमा अप्स्वा ३ न्तरा[4] (१.४१७). य उस्रिया (१.५८५). त्वावतः (१.११३). परीतः (१.५१२). उदर्दरुत्[5] (१.३१). अद्य नो देव सवितः[6] (१.१४१). महि त्रीणाम्[7] (१.१९२). प्रणेतः (१.११३). कदावसो (१.१२८). य ऋते चिदभि[8] (१.२४४). ब्रह्म जज्ञानम् (१.३२१). कृपा स्वः (१.४६४). स्वः शब्दो रहस्ये (स्व ८३ र्-स्तोभः आ० गाने). प्रातर्यावभिः (१.५०). अहरहः (१.३६६). उन्नयने[9] (आ. गा. A pp ३.१०). समासत्वादुशब्दकृतौ (अर्हा उ) । निवृत्तानि । देवानाम् (१.१३८ अवः). अग्ने त्वं नः (४४८—भुवः). त्वं [10]नश्चित्र (१.४१). तव त्यं नर्यम्[11] (१.४६६-भुवः). यत्सोमे सोमे आभुवः (१.१८८). विसर्जनीयमिति वा । सर्वसिद्धिरघोषे। अन्तश्चरति (२.७२५). ऊर्ध्वः[12] (१.३३१). ऊष्मणोर्वा[13] निष्ठिन्यपदान्त इत्यधिकारः। जरितरादीनि[14] ॥

॥ ११७ ॥ अस्थाद् यम् ॥ ७ ॥

अस्थात् परो विसर्जनीयो यकारमापद्यते । वण् महादीनि (१.२७६). इत्थेतरा गिरः[15] (१.७). देवा यज्ञम् (१.५६). विश्वा हि मा० (१.७५). पृतना[16]

1 Is wanting in B.
2 अनु हि अरण्योः B.
3 प्रातर्जुषी B.
4 अप्स्वा३न्तरा is wanting in B.
5 स्वस्तरददीरुत् B.
6 वसवितः is wanting in B.
7 णाम् is wanting in B.
8 अभि is wanting in B.
9 उन्नये B.
10 Second त्वं नः is wanting in B.
11 तव त्यं सोमे (नर्यं is wanting in) B.
12 After ऊधः B. reads पत.
13 ऊष्मिणोर्वा B.
14 जरितरादीनाम् Bur. B reads जरितादीनि । निवृत्तानि । मर्त्तो यस्ते । पुष्टावन्तो । निपूतो । प्रहोता । सिमा पुरू । गोमत ईशे । सुवीर्यस्य गो अन्तादेश्च परीतायां वज्रोतसिद्धमितौ समास दृष्ट त्वात्।
15 गिरः is wanting in B.
16 पृतना अभि भूतरं is wanting in B.

अभिभूतरम् (१.३७०). उत द्विषादीनि (१.६). ॥ घोषे (सू.११५) ? रथः क्षयः[1]। सम्मील्ये। वार्त्रघ्ने (१.४६४). देवव्रते[2]। अनूषत द्यौः (आ०सं०२२) ॥

॥ ११८ ॥ ओम् अः ॥ ८ ॥

ओम् आपद्यते। उक्ठोभिर्मन्दिष्ठं[3]प्रभृतीनि (१. २२६–मन्दिष्ठो वा०). तरोभिर्वो[4] (१.२३७) ॥ महतो विरप्शिन् (आ० सं० ४१) ॥

॥ ११९ ॥ रे ॥ ९ ॥

स्वरे द्वैधमकार ओ भवति। पुरो[5] अग्निम् (१.४६१). द्विषो अंहः (१.३६५). को अद्य युङ्क्ते (१.३४१). प्रेष्ठं वो (१.५)–प्रभृतीनि ॥ निवृत्तानि। चित्र इत् (१.६४). स इन्द्रः ॥

॥ १२० ॥ नौ ॥ १० ॥

नौ शब्दश्चाकार ओ भवति। अधिसानो अव्ये[6] (१. ५२९) ॥ अकारे ? अश्विनौ बृहत्[7] (२. १०७९) ॥

इति षष्ठो दशकः ॥

[अथ सप्तमो दशकः]

॥ १२१ ॥ तो षि ॥ १ ॥

इदं च रूपग्रहणम्। परीतो षिञ्चता–याम् (१.५१२) ॥

॥ १२२ ॥ हो-रा स्वो-रु ॥ २ ॥

अहः रात्रिः। अहो रात्रिः। स्वः रुहाणाः। स्वो रुहाणाः ॥

॥ १२३ ॥ राजने च[8] ॥ ३ ॥

स्वः[9] शब्द ओ भवति ॥ सुवर् (स्तोभः) इति वार्त्रघ्ने[10] (?)।

1 क्षयः B.

2 ०व्रतेऽनूषदक्षाः B.

3 ष्कोरोभि० B.

4 After this B. reads अव द्रप्सो. It omits महतो विरप्शिन्.

5 शूरो अग्ने instead of पुरो अग्निम्. B.

6 अद्रिः B.

7 ०नात्र्षिः B.

8 च is wanting in A. B. C.

9 B reads–राजने च स्वशब्दः etc.

10 B reads सुवरिति वातव्ये० (क्र on the margin) ध्यर्थम्।

॥ १२४ ॥ उभयथा भुवो म्न ऊधरवः ॥ ४ ॥

उभयथा न्यायो यकारो रेफो वा। भुव इति[1]। भुवरिति। अम्न इति[2]। अम्नरिति। ऊध इति[3]। ऊधरिति। अव इति[3]। अवरिति। भुवरिति दक्षिणाग्निम्। व्याहृतिवर्गे च (स्तोभः)। अम्नं[4] एवावरुन्धे। अम्नरित्येवं[5] निरुप्यम्। ऊधर्वा अन्तरीक्षम्[6] (ता.म.ब्रा. २४. १६)। ऊधर्वा अनु प्रजाः प्रजायन्ते। छन्दस्यूधरवश्च भवति। चक्रं यद् अ० (१.३३१). महि त्री० (१.१९२). ब्रह्म जज्ञानम्[7] (१. ३२१) च।

॥ १२५ ॥ सप्रकृतिर्मासे सं कृकमोः ॥ ५ ॥

समासे[8] सकारमापद्यते कृकमोः प्रत्यययोः करोतौ कामयतौ च। श्रेयस्कारः[9]। तेजस्कारः। यशस्कारः। कामे चैवं सप्रकृतिः श्रेयस्कामः[10]॥ समासे? यशः कारयते[11]। वर्चः कामयते[11]। कृकमोः इति? अयः पालाः॥

॥ १२६ ॥ यश्चातिशये ॥ ६ ॥

यः शब्दः अतिशये सकारमापद्यते। अयस्कारायते[12]। पापीयस्कारायते[13]। वर्षीयस्कारायते[14] (?)। कामं चैवं यः शब्दः[15]। यः[16] इति? अयस्कामः।

॥ १२७ ॥ अङ्गे च कृम्व्यादौ ॥ ७॥

अङ्गे च प्रत्यये सकारमापद्यते ककार-मकार-वकार-यकारादावङ्गे[17]। अजस्कम्[18]। पयस्कम्। यशस्कम्। तेजस्कम्। आयुष्मत्। सर्पिष्मत्। ज्योतिष्मत्। ऊर्जस्वती। पयस्वती। रजस्वला। चतुरस्या। शिरस्या। पयस्या। यशस्या च। उरसा। पयसा। शिरसा। यशसा॥

1 भुवयिति B.
2 अम्नयिति B.
3 See 1.
4 अम्नायवा॰ B.
5 ॰रित्येवा न निरूप्य B.
6 अन्तरिक्षम् B.
7 जज्ञासु च B.
8 B reads-सप्रकृतिर्विसर्जनीयः समासे etc.
9 B has अयस्कारः। यशस्कारः। तेजस्कारः। श्रेयस्कारः।
10 छात्रस्कारः B.
11 यशस्कामयते। वर्चस्कामयते। B.
12 कारयते B.
13 See 5.
14 वार्षीयस्कारयते B. वाष्टीयस्कारायते Bur.
15 After this B reads छात्रस्करोति। छत्रस्करोति.
16 यश इत्य॰ B.
17 यकाराकारादौ B.
18 अयस्कम् B.

॥ १२८ ॥ कौतस्कुतादीनाम् ॥ ८ ॥

कौतस्कुतादीनां च सकारमापद्यते । कस्कः । कौतस्कुतः । पुत्रादिन्यास्पुत्रः । शिरस्पदम् । अधस्पदम् । अयस्पात्रम् । पयस्कामः[1] । अयास्पिण्डो राज्ञो देशः ॥ पुत्रः पितुः । पितुः पुत्रः[2] । पुत्रः शुनः । शुनस्पुत्रः । शुनस्पतिः[3] । शुनस्कर्णं ऋषिः ।

॥ १२९ ॥ पर्वणि सद्यस्काला ॥ ९ ॥

पर्वणि सकारमापद्यते । सद्यस्काला पौर्णमासी । सद्यस्कालामावास्यां[4] । सद्यः कालमन्यत् ।

॥ १३० ॥ नामिनो ऽघोषे सामर्थ्ये ॥ १० ॥

नामिनः परो विसर्जनीयोऽघोषे प्रत्यये सकारमापद्यते सामर्थ्ये । यजुर्ज्योतिर्हविः सर्पिर्बर्हिर्धनुर्वपुरिति पूर्वपदान्येकं प्रमाणं वक्ष्यामः । यजुष्कुण्डम् । ज्योतिष्कुण्डम् । शोचिष्केशम् (आ. सं. ५६) ॥ नामिन इति ? यशःपात्रम् । अघोषे ? ज्योतिर्गायति । सप्रकृतिः (सू० १२५) ? अग्निः कुण्डे । समासे (सू० १२५) ? ज्योतिः कुले[5] । सामर्थ्ये ? आहर त्वं धनुः पाणे[6] ।

इति सप्तमो दशकः ।

[अथ अष्टमो दशकः]

॥ १३१ ॥ मिथुनाख्ये वा ॥ १ ॥

मिथुनाख्ये वा भवति परोष्मापत्तिः । प्रकृतिभावसितिभावाः । पूर्वयोगे सिशब्दे अपि हितानि त्रीण्यायान्ति ॥

॥ १३२ ॥ विग्रहे च ॥ २ ॥

विग्रहे च वा भवति । ज्योतिष्कुण्डप्रभृतीनि ।

1 After this B. reads आस्पदसोमे.

2 पितुष्पुत्रः B.

3 Is wanting in B.

4 ॰मवासी Bur.

5 ज्योतिष्कुले B.

6 B reads ॰पाणिकाकत्वं विव्याहरेदं सर्पिः काकं कोष्ठं त्वमवरोह ॥

॥ १३३ ॥ निः ॥ ३ ॥

निष्कृतम् (१.११०). निः स्वादितम् । निष्पीतम् । निष्वादितम्[1] ।

॥ १३४ ॥ दुः ॥ ४ ॥

दुष्कृतम् । दुःस्वादितम् । दुष्पातिम्[2] ।

॥ १३५ ॥ असुखे खे ॥ ५ ॥

असुखे च[3] खे प्रत्यये न सकारमापद्यते । दुःखा बुभुक्षा । दुःखा पिपासा । दुःखो रथः । कस्मादसुखे[4] ? दुःखमिदं शकटम् । पापकमस्य खम् ।

॥ १३६ ॥ ख्यातौ च ॥ ६ ॥

ख्यातौ च पापिकायां न सकारमापद्यते । दुःख्यातिश्चायं वैधतेयः[5] । पापिकास्य ख्यातिः ।

॥ १३७ ॥ द्विः ॥ ७ ॥

द्विष्कृतम् । द्विष्खातम् । द्विष्पीतम् । द्विष्पाटितम् ।

॥ १३८ ॥ त्रिः ॥ ८ ॥

त्रिष्खातम् । त्रिष्कृतम् । त्रिष्पीतम् । त्रिष्पाटितम् ।

॥ १३९ ॥ चतुः ॥ ९ ॥

चतुष्कृतम् । चतुष्खातम् । चतुष्पीतम् । चतुष्पाटितम् ।

॥ १४० ॥ बहिः ॥ १० ॥

बहिष्कृतम् । बहिष्खातम् । बहिष्पीतम् । बहिष्पाटितम् ।

इत्यष्टमो दशकः ।

॥ इति तृतीयः प्रपाठकः[6] ॥

1 निष्पाटितम् B.

2 After this B reads. दुष्पाटितम्.

3 Is wanting in B.

4 B reads ०दसुखे खे ?

5 दुःख्यातिरयं वैधपेयः B.

6 इति ऋक्तन्त्रे द्वितीयः प्रपाठकः A. B. इति ऋक्तन्त्रे तृतीयः प्रपाठकः C. Bur.

[अथ चतुर्थः प्रपाठकः]

॥ १४१ ॥ आविरादीनां करोतौ ॥ १ ॥

आविरादीनां च करोतौ प्रत्यये विसर्जनीयः सकारमापद्यते । आविष्कृतम् । प्रादुष्कृतम् । तिरस्कृम् । नमस्कृतम् । विभक्तिविशेषे च ।

॥ १४२ ॥ पुरः ॥ २ ॥

पुरः शब्दस्य विसर्जनीयः सकारमापद्यते । पुरुस्कृतो ब्राह्मणः । पुरस्कृता कन्या । पुरस्कृतमृणं निर्यातु[1] । पुरस्कृतो रथः । प्राचुरीकृता[2] निर्याताः पुरस्कृता वत्साः कुमारैः[3] । परिपात्यन्ते मृगाश्च श्वभिर्[4]र्यार्कृतरूपाः इति ॥

॥ १४३ ॥ अडि ॥ ३ ॥

पादमर्धीये प्रत्यये विसर्जनीयः सकारमापद्यते । ओषधीष्कृधि । अथा नो वस्यसस्कृधि (२.३९८). सा शन्ताता मयस्करदपं[5] (१.१०२). प्र तवसस्कृतानि (१.७८). ज्योतिष्कृणोति (१.३०३). ज्योतिष्कृदसि (आ०सं० ५१). करोताविति ? ज्योतिः पश्यन्ति (१.२०). पादमर्धीये ? सर्हः[6] (२.३०१). सूनृतावतः (१.४१६). नृभिर्यतः इति भाष्यम् ।

॥ १४४ ॥ इव ऋ ॥ ४ ॥

इवलिङ्गायामृचि ऋकारपरेऽघोषे प्रत्यये विसर्जनीयः सकारमापद्यते ।

1 B reads निर्याति तं.

2 So B and Bur. प्रचुरी॰ seems correct.

3 B. puts fullstop after this.

4 श्वभिर्भूय्या (or ध्या) तरूपाः B.

5 After this B reads वरिवस्कृएवन्.

6 सहसः B.

ज्योतिष्कृणोति (१.३०३). परिष्कृणवन्[1] (२.२४६). इवलिङ्गायाम् ? साधः (१.२१७ साधः कृ०)-प्रभृतीनि । ऋकारपरे ? दिवः ककुत्पतिः पृथिव्याः (१.२७). पकारे विशेषः । पुंसः कृष्टीनाम् (१.७८). ऊष्मस्थानमित्युत्तरार्थम् ॥

॥ १४५ ॥ रि खिडि ॥ ५ ॥

रेफपरे पादोपान्तीये प्रत्यये विसर्जनीयः सकारमापद्यते । मयस्करत् (१.१०२). पादोपान्तीये ? सूनृतावतः (१.४१६) ।

॥ १४६ ॥ पि ॥ ६ ॥

पकारे रेफपरे पादोपान्तीये प्रत्यये विसर्जनीयः सकारमापद्यते । अगन्म तमसस्पारम् (स्तोभः). अविदाम तमसस्पारे (स्तोभः). शृणाहि विश्वतस्परि (१.९५). दिवो अन्तेभ्यस्परि (१. ३६७). दिवः[2] सदोभ्यस्परि[2] (१.३१२). देवो देवेभ्यस्परि (२.१०९). च्यावया सदस्परि (१.२९८). निवृत्तानि । जातः परेणं[3] (१.९०). द्विषः परि (१.१३४). वसिष्ठः परि (१.२४१). अव्या वारैः परि (१.५१९). वृषा वृष्णः परि (१.५३१). अहमिद्धि (पितुष्परि १.१५२). अस्थादित्य (सू. ११७)-धिकारः ।

॥ १४७ ॥ ठ्य[4]दन्त्यरे ॥ ७ ॥

कण्ठ्य[5]दन्त्यपरे पकारे प्रत्यये विसर्जनीयः सकारमापद्यते । ब्रह्मणस्पते[6] (१.१३९). ब्रह्मणस्पते[7] (१.४८ . इषस्पते (१.५७९). इडस्पदे (१.६३). गोष्पदे (स्तोभः) । शवसस्पतिः (१.२४८). मित्रास्पान्ति (१.२०६). ॥ पकारे ? सोमः कलशे[8] (१.५५७). कण्ठ्यपरे[9] ? विश्वेदाग्निः (प्र० (१.११४). आयं गौः [पृ० (आ. सं. ४६). उषसः [पृ० (२.२२७). उरुः पृथुः । दन्त्यपरे ? ज्योतिः पश्यन्ति (१.२०). मधोः पपानः (१.२९४). इन्दुः पविष्ट (१.४८१). सुतः पवित्रम् । हिरण्यपावाः प० (१.५६४) । पादमध्यीये ? चन्द्रमाः (१.४१७). अनुप्रत्नासः । विश्वतः (१.३९३) ॥

1 Instead of this B reads वरिवस्कृणवन्.
2 Is wanting in B.
3 परे B.
4 छ्यं A. B. छ्यद० C. Bur.
5 कण्ठ्यं
6 After this B reads ब्रह्मणस्पतिः ।
7 After this B reads सोमं राजानं । कृणु हि ब्र० । वास्तोष्पते ।
8 कलशं B.
9 व्यपरे B.

॥ १४८ ॥ घे णः ॥ ८ ॥

दीर्घाक्षरे पादतृतीये[1] एव विसर्जनीयः सकारमापद्यते । दिवस्पायुः १.३१). मित्रास्पान्ति (१.२०६) ॥ निवृत्तानि । (बन्) धुंः[2] पावकः (१.५२४). यः पात्रम् १.४२४). सत्तहे (आ० गा. १.६.१२—नराः) ॥

॥ १४९ ॥ यः ॥ ९ ॥

यः शब्दस्य विसर्जनीयः सकारमापद्यते । रायस्पोषं सहस्रिणम् । रायस्पोषं कुलायिनम् । रायस्पोषेण (ऋ.वे.१,१२५.१) । बहुला भवन्ति पञ्चनिधने कश्यपपुच्छे (आ० गा० ३,८.१०) । नद्यस्पृणन्ति । रायस्पूर्धि (१.३४६) ॥ यःशब्दः ? सोमः पूषा (१.१५४). विशः पूर्वीः (१.३२८). यः पात्रम् (१.४२४). कण्ठ्ये विशेषः ।

॥ १५० ॥ भे स्वे मान्तस्थी ॥ १० ॥

स्तोभे प्रत्ययेपि ह्रस्वे मकारान्तस्थी विसर्जनीयः सकारमापद्यते । गोष्पदे आङ्गिरसयोरङ्गिरसां[3] व्रतद्वितीये (आ. गा. ३,२.४). जमदग्निव्रते[4] (आ. गा. ३,४.५.). परिधिषु (आ.गा.App. २. १०–३.५) ॥ निवृत्तानि । पतिलिङ्गे[5] कीर्त्ये हृदये[6] (आ.गा.३.८,५) ॥ मकारान्तस्थी ? देवव्रते (आ.गा. ३,५.६) । अभि त्वा शू० (१.२३३) । वागादौ तु ॥

इति प्रथमो दशकः ।

[अथ द्वितीयो दशकः]

॥ १५१ ॥ नोष्मपरे ॥ १ ॥

नोष्मपरे विसर्जनीयो विक्रियते । त्सप्यः । त्सप्यादीनि[7] ।

॥ १५२ ॥ पुं स्पर्शे ॥ २ ॥

पुंकारः स्पर्शे प्रत्यये सकारमापद्यते । पुंस्करे । पुंश्चरति । पुंस्प्र यर्म्[8] । पुंस्तत्र । पुंस्पारे । द्वितीयेषु च ॥ अघोषे ? पुं गायति । नोष्मपरे[9] ? पुंत्सुरम्[10]

1 पादस्तृतीय एव B.

2 गिर्वणोधुः B.

3 अङ्गि० Bur.

4 जमदङ्गिर्व्रते B.

5 परिलिङ्गे B. pati occurs here in 'prajāpate'.

6 After this B reads भाव्यम्.

7 After this B reads त्सुरः । त्सुरः । त्सः । त्सारुकम् ।

8 पुंष्ट्रियं B.

9 अनूष्मपरे B.

10 पुंत्सरम् B.

पुंत्सारुकः । पदमिति ले (Sic) पुंस्कटः[१] । सहोपध इति चेत्[२] पदान्तविकारोऽयम् । स्पर्शे ? पुंसालः[३] ।

॥ १५३ ॥ नो मध्यमवर्गे ॥ ३ ॥

नकारो मध्यमवर्गीये प्रत्यये सकारमापद्यते । भवांश्चरति । भवांष्टिकाँ[४] । भवांस्तत्र । द्वितीयेषु च । अघोषे । भवान् यजति[५] । जयत्यनूष्मपरे[६] ? भवान्त्सुराणाम्[७] । महान्त्सुराणाम्[८] । मध्यमवर्गीये ? भवान् पारे ।

॥ १५४ ॥ ऋक् चे ॥ ४ ॥

आर्चिकस्य द्वैधं च शब्द एव सकारमापद्यते । चरं१चरंस् (१.६४). ततो ज्यायांश्च (आ.सं.२६) ॥ निवृत्तानि । आजिगीषन् तम्[९] (१.३७२). जानः त्वरन्[१०] । नियामं चित्रम् । वज्रिन्[११] चित्रम् ॥ आर्चिके[१२] इति ? सेतुषाम्नि (आ.गा.१,७.११). शुक्रियसमापने (?) ।

॥ १५५ ॥ कान् स्वे ॥ ५ ॥

कांछब्दः स्वे प्रत्यये सकारमापद्यते । कांस्कान् ह जयति[१३] । कांस्कान् नाशयाति । कांस्कान् आमन्त्रये । स्वर इति ? कान् कटे । कान् खनति[१४] । कान् पारे । कान् फलके ।

॥ १५६ ॥ बुदेषसस्यैं[१५] व्यञ्जने ॥ ६ ॥

लुप्यते उदात्त एषसस्यैं[१६] इत्येषां व्यञ्जने प्रत्यये । का३स्यैं[१७] वृषभः (१.१४२). एष स्य ते (१.५३१). एष स्य धारया सुतः (१.५८४). एष ब्रह्मा य ऋत्वियः (१.४३८). एष[१८] प्र कोशे (१.५५६). स नो वसूनि (१.१६०). स त्वं नः (२.१६०) एते शब्दाः ।

1 लेपुंटेक B.
2 चेत् is wanting in Bur. Bur. has पदविकारोऽयम् ।
3 पुंसातः B.
4 भवांष्ट्रियं B.
5 This is wanting in Bur.
6 जयत्यूष्मपरे B.
7 भवांस्तरुण B.
8 महांस्तरुण B.
9 तं is wanting in B.
10 जानत्तरं B.
11 वज्रिचित्रम् B.
12 आर्चिका इति B.
13 कांस्कान् भोजयति B.
14 वनति B.
15 ०देषस्य० C.
16 उदात्त इत्येषसस्य B.
17 कस्य B.
18 B reads एष कटे । सकटे। सनो व० etc.

द्विषस्तरध्यै (१.४२८) । उदात्तः ? उत् सो देवः (१.५११) । व्यञ्जने ? प्र सो अग्ने (१.१०८) । साम्नि चेत् सन्ध्यगीतम् ।

॥ १५७ ॥ नान्पूर्वः ॥ ७ ॥

नत्वन्पूर्वो[2] लुप्यते । अनेषो गच्छति । अनेषो धावति । अन्यूनातिरिक्तमिति[3] वा ।

॥ १५८ ॥ यः ॥ ८ ॥

यकारश्च व्यञ्जने प्रत्यये लुप्यते । महान् हि षः (१.३८१)–प्रभृतीनि । इत्थेतरादीन्य (१.७) नुनासिकः । शं योराभि (१.३३). व्यञ्जने ? अबोध्यग्निः (१.७३) ।

॥ १५९ ॥ रमध्ये ॥ ९ ॥

स्वरमध्ये नैगिर्यकारं (सू० ११०) लुम्पति । ईनाई । इनी[4] (१.१७६ साम). ०तय[5] इन्द्र० (१.२४६). अग्न आ याहि (१.१). स इन्द्र (१.३३७) ॥ स्वरमध्ये ? अच्छेत्यग्निः (१.४४७). पीतये[6] (१.२६३) । वैकारिकग्रहणात् ।

॥ १६० ॥ वमेके ॥ १० ॥

वकारमप्येके आचार्या लुम्पन्ति । हावात्रादीनि (१. १४७ b) ।

इति द्वितीयो दशकः ॥

[अथ तृतीयो दशकः]

॥ १६१ ॥ अर्धं वा ॥ १ ॥

अर्धं वा वकारयकारयोर्लुम्पन्ति ।

॥ १६२ ॥ वं नैगिरुस्थे ॥ २ ॥

वकारं नैगिरुस्थे लुम्पति । अष्टा उपरि । का उपरि । ता उपरि[7] ॥ वैराजे (१.३६८). पुष्पे[8] (१.५६५). इलान्दाद्ये (आ.गा.३.५.१) । पुरुषव्रते (आ.गा.३.६.१). उस्थे ? ०ष्णवागहि (१.३४७) ।

1 च Bur.
2 नान्पूर्वो Bur.
3 ०तिरिक्तेति Bur.
4 इना इति B.
5 तया B.
6 वीतये B.
7 Is wanting in Bur.
8 Instead of पुष्पे B reads अपत्ये.

॥ १६३ ॥ नो तौ ॥ ३ ॥

न त्वोतौ लुप्यते तत् । अचिक्रदायाम् रहस्ये (१.४९७ सामन्—हा वो तुः)।

॥ १६४ ॥ अत् पटादीनामितौ ॥ ४ ॥

अच्छब्दः पटादीनामितौ प्रत्यये लुप्यते । पटिति । म्रसिति । द्रसिति ।

॥ १६५ ॥ दोऽभ्यासे ॥ ५ ॥

दकारः अभ्यासे[1] लुप्यते । पटत्पटेति । द्रसद्द्रसेति । म्रसन्म्रसेति ।

॥ १६६ ॥ पृषोदरादीनाम् ॥ ६ ॥

पृषोदरादीनां च दकारो लुप्यते । पृषोदरे । पृषादानम् ।

॥ १६७ ॥ उद् स्थास्तम्भोः ॥ ७ ॥

उत्पूर्वयोः स्थास्तम्भयोरादिर्लुप्यते । उत्थाता[2] । उत्थास्यति । उत्थानिकामुत्तम्भयति[3] । शकटमुत्तम्भिता[4] । एवम्पूर्वः ? विद्युत् स्थिता । विद्युत् स्तम्भिता[5] । विद्युत् स्तम्भयति[6] ।

॥ १६८ ॥ तुल्ये ॥ ८ ॥

तुल्ये स्थाने लुप्यते । आथर्वणे (आ.गा.१.२.९). देवं वहन्तिं (१.२५?). ०षं तो०[7] (२.३४६). इमास्त इन्द्र (१.१८७). वित्तादीनि । पुनः पुनः प्रसङ्गश्च । त ओहैः (१.४३४). यावाहुः (१.३६१). तुल्य इति ? सुरूपं[8] इतं (१.२७७) ।

॥ १६९ ॥ रात् स्थाजरे ॥ ९ ॥

स्वराद् द्वैधमन्तस्थाजपरे[9] वर्णे प्रत्यये लुप्यते । न वेद्यम् (१.५). अबोध्यादीनि (१.७३). स्वरादिति ? निवृत्त्यर्थम् । अन्तस्थाजपरे[10] वर्णे[10] ? अच्छादीनि । विश्व न्वें०[11] (स्तोभः). अपदान्तः ? ०दुघां हुं०[12] (१.२९५) ।

1 दकारस्त्वभ्यासे B.
2 उत्थिता Bur.
3 उत्थानिकामुत्थम्भयति Bur.
4 ०मुत्थम्भिता Bur.
5 स्थम्भिता Bur.
6 See 3
7 B reads देवं वहातीषङ्गे.
8 सुरूप त्नवे B.
9 ०मन्तस्थजपरे B.
10 अन्तस्थवर्णे परे जरे B.
11 त्वं B.
12 सुदुघां तु B.

॥ १७० ॥ रः ॥ १० ॥

रेफश्च तुल्यस्थाने लुप्यते । युक्ता वन्ही र० (१.१४६). बर्हीं रशनाभिः (१.५२३). वृषा हरी राजे० (१.५६२). रपूर्वयोश्चं दीर्घत्वम् ॥

इति तृतीयो दशकः ॥

[अथ चतुर्थो दशकः]

॥ १७१ ॥ सोष्मण ऊष्मा ॥ १ ॥

सोष्मणश्चोष्मा तुल्यस्थाने लुप्यते । सख्यं ते (१.२३४). अच्छा नप्त्रे १.२१). दूळ्यम् (१.११३). अबोध्यादीनि (१. ७३). तुल्य इति ? विभावसो (१. ८६) ।

॥ १७२ ॥ तृतीयः परगुणम् ॥ २ ॥

तृतीयः परगुणमापद्यते । वाचो व्रते (आ. गा. ३, १. १–२). अस्तु श्रौषट् पु० (१.४६१). यत् सोमम्[2] (१.३८४). नु श्रव आद्यं[3] । अघोष इति ? तद्वो गाय (१.११५). तृतीय इति ? भवान् पारे ।

॥ १७३ ॥ अन्त्ये ॥ ३ ॥

अन्त्ये च प्रत्यये तृतीयोऽन्त्यमेवापद्यते । उदग् । न्यग् वा (१.२७६). बण् महान् (१.२७६). हव्यवाण्ं न सुमद्रथः (१.४४७). व्यख्यन् महिषो दिवम् (२.७२५) ।

॥ १७४ ॥ दन्त्याच्छश्छम् ॥ ४ ॥

दन्त्यात् परः शकारश्छकारमापद्यते । औवॅभृगुव (च्छुचिम्—१.१८). चित्र इच्छिशोः (१.६४). यच्छकासि[4] (१.२६४). यच्छित्तासि (१.२६६). यस्य त्यच्छम्० (१.३६२). दिवि सञ्छुक्र (१.८३). मघवञ्छग्धि (१.२७४) ॥ दन्त्यादिति ? अनु शूर (१.२५३) ।

1 कतूरयोरी० B.
2 ०सोममुपव्यावादे B.
3 So B. ह Bur.
4 B does not add च् to छ in any of these examples.

॥ १७५ ॥ चलमोदयमेके[1] ॥ ५ ॥

एवमुदयं शकारमेके इच्छन्ति कुर्वन्ति । नैनांश्चोतं विश्लोकान्त्सन्नशति श्मश्रूणि इति प्रत्ययाः[2] (?)।

॥ १७६ ॥ तृतीयाद्धश्चतुर्थम् ॥ ६ ॥

तृतीयात्परो हकारश्चतुर्थमापद्यते । एकेषामित्यधिकारो न नैगेः। वणिक् हरति । वणिग्घरति । षद् हरति। षड्ढरति। त्रिष्टुप् हरति। त्रिष्टुब्भरति इति।

॥ १७७ ॥ ऊष्मा स्थानम् ॥ ७ ॥

ऊष्मा च परसं[3]स्थानमापद्यते । दिवः ककुत्पतिः (१.२७). उषसश्चित्रम् (१.४०). उष्ट्रादीनि[4] । अग्निस्तिग्मेनं[5] (१.२२). ०पतिः पृ[6]० (१.२७). निश्शशां[7] (१.४१०). अग्निस्समिधा (१.७३). दुष्वप्न्यम् (१.१४१) ।

॥ १७८ ॥ दन्त्यं मध्यमवर्गे[8] ॥ ८ ॥

दन्त्यवृत्ति परमसं[9]स्थानमापद्यते मध्यमवर्गीये प्रत्यये । और्वभृगुं[10] (१.१८)-प्रभृतीनि । पश्यन् जन्मानि (ऋ. वे. १,५०.७.). यज्ञायथाः (२.७७७). भवान् जयति । तज्जयति[11]। चरंश्चरन् (१.६४ स्तोभः). सुश्चन्द्राश्चर्यादीनि (२.३७३-४).दन्त्यम् ? वणिक् चरति । मध्यमवर्गीये ? भवान् परे[12] ।

॥ १७९ ॥ श्लोः ॥ ९ ॥

शकारलकारयोः प्रत्यययोः परसं[13]स्थानमापद्यते । तच्छ्लोकः[14] । ऋक्श्लोकः[15] । पर्षच्छ्लोकः । भवाँल्लुनातीति ।

1 So A and C ०मनोदय० B.

2 So Bur. न नैगि । श्चोतयत । श्मति । श्लोकं । श्नशति । श्मश्रूणि इति । प्रत्ययाः । B.

3 परसंस्थान० B.

4 दिवश्चित्रम् दुष्ट्रादीनि । B.

5 न is wanting in B.

6 पतिष्ठा B.

7 After ष्ठा there is थि on the margin of B. Then it reads निष्ट्राशा.

8 So A. B. C. वर्गीये Bur. At the end of the comm. B. repeats मध्यमवर्गीये, but after crossing 'र्गीये' it gives वर्गे as the correct form.

9 See one.

10 भृगु is wanting in B.

11 तज्जायति B.

12 पारे B.

13 परसंस्थान० B.

14 कं in all the three examples, B.

15 ऋच्छ्लोकम् B.

॥ १८० ॥ मो सन्ध्यः ॥ १० ॥

मकारश्च सन्ध्यः पर[1]स्थानमापद्यते। त्वाङ् काष्ठा० (१.२३४). ०वङ् गोत्रृजीकम् (१.३१३). ०नि[2] घृतवन्ति रोह (१.५३२). उदकन्नयन्तम्[2]। अग्निन्दूतम् (१.३). तन्ते मदम् (१.३८३)। सन्ध्य इति ? त्रिष्टुभ् मकारे[3]।

॥ १८१ ॥ रणमपि स्थायाम् ॥ ११ ॥

करणमप्यन्तस्थायामापद्यते । क्वविं यथा (१.२१४). प्र वोचं यानि (आ.सं. २८). घर्मरोचने (आ.गा. App. २.६—उद् यं लोकान्। इमां लोकान्). प्रेष्ठं वः (१.५)-प्रभृतीनि। त्वाँ विप्रासः (१.४२)।

॥ १८२ ॥ अनुस्वारमेके ॥ १२ ॥

अनुस्वारं चैके आचार्या मन्यन्ते। प्रेष्ठं वः(१.५)-प्रभृतीनि।

॥ १८३ ॥ रेफोष्मसु ॥ १३ ॥

रेफोष्मसु अनुस्वारमापद्यते। सोमं रा० (१.९१). विष्णुं[4] सूर्यम्(१.६१). जेतारं हो०[6] (१.२८३). उभयं शृ० (१.२६०)।

॥ १८४ ॥ हि नमपरे च तत्परम् ॥ १४ ॥

हकारे नमपरे[7] तत्परमापद्यते । यत्परः स हकारो भवतीति[8] । तृणन्ह्नुते[9]। तृणम्ह्मलति[9]। किन्ह्नुते[10]। किम् ह्मलयति[10] ।

इति चतुर्थो दशकः ॥

[अथ पंचमो दशकः]

॥ १८५ ॥ व्यवधानोऽन्त्यविकारे ॥ १ ॥

व्यवधानोऽनुस्वारो भवति अन्त्यविकारे[11] । ऋतूँरनु (१.२२६) चरँश्च-

1 परसस्थान० B.
2 निङ्घृतव । प्रियश्चेति । उदकंङ्नयन्तम् B.
3 त्रिष्टुम्मकारे B.
4 यं B.
5 विष्णुं B.
6 र. B.
7 नमकारेपरे च Bur.
8 इति is wanting in B.
9 मृण न्हुते । कृपाग्नवतीति Bur.
10 Are wanting in B.
11 From this up to कांस्कान् प्र० is omitted in B.

रन् (१.६४ साम). काँस्कान्-प्रभृतीनाम् । अन्त्यविकारे[1] ? मयस्कारे[2] । त्वां-काष्ठा०-(१. २३४)-प्रभृतीनाम् । रेफोष्मसु इत्यधिकारः ।

॥ १८६ ॥ अन्त्यात्प्रथमोऽघोषे ॥ २ ॥

अन्त्यात्परः प्रथमो व्यवधीयते अघोषे[3] प्रत्यये । प्रत्यङ्क्शेते । प्रत्यङ्क्षण्डे । प्रत्यङ्क् सारे[4] । गां शेते । गां षण्डे[5] । गां साये । यानि[6] चान्यानि[6] ।

॥ १८७ ॥ नात् सि ॥ ३ ॥

नकारात् सि प्रत्यये तकारो व्यवधीयते । तिलान्त्सायी । भवान्त्सायी । महान्त्सायी । महान्त्समुद्रः (१.४२९). हरिवान्त्सुतानाम् (१.२२६). केतून्त्सम् (आ.सं. २४) ।

॥ १८८ ॥ टान्तमेके[7] ॥ ४ ॥

टं पूर्वरूपं सिप्रत्यये तकारो[8] व्यवधीयते । षट्त्सा भोजयति[9] । षट्त्स्वितम्[10] । षट्त्स्वति कायिनः[11] । प्रकृत्या नैगिः ।

॥ १८९ ॥ स सं करोतौ ॥ ५ ॥

सं पूर्वरूपं करोतौ प्रत्यये सकारो व्यवधीयते । संस्करोति । संस्कर्ता । संस्करिष्ये[12] इत्युक्तम्[12] । विशेषे च ।

॥ १९० ॥ अङ्गव्यवाये चाङ्गपरः ॥ ६ ॥

अङ्गव्यवाये चाङ्गात् परो भवति सकारः । सम् अकरोत् । समस्करोत् । सम् अकुरुताम् । समस्कुरुताम् । सम् अकार्षीत् । समस्कार्षीत् । सम् चिकीर्षति । सञ्चिस्कीर्षति[13] ।

1 अविकारे प्रत्यये B.

2 मयंकार० B.

3 1 घोषे B. No sign of अभिनिहित-सन्धि.

4 ०ङ्क्सायो B.

5 गाङ्खण्डे B.

6 गां साधेयां चान्यानि Bur.

7 दान्तमेके Bur. In comm. also Bur. has द् instead of ट्.

8 टकारो B. दकारो Bur.

9 After this B. has षट्त्सा नाशयति.

10 षट्त्स्वीतम् B.

11 षट्त्स्वैतिकायन B.

12 संस्करिष्यति । उक्तं B.

13 सञ्चिकीर्षति Bur.

॥ १६१ ॥ कृ चका[1]रमस्वयं दृष्टे ॥ ७ ॥

कृ चकारमापद्यते [2]अस्वयं दृष्टे । संचकार[3]। संचस्कार । संचक्रतुः । संचस्क्रतुः[3] । सञ्चक्रुः । सञ्चस्क्रुः । सञ्चक्रे । सञ्चस्क्रे । सञ्चक्राते । सञ्चस्क्राते । सञ्चक्रिरे । सञ्चस्क्रिरे ।

॥ १६२ ॥ पर्युपे[4] भूषणप्राचुर्यवाक्येषु ॥ ८ ॥

परि उप[5] इति पूर्वरूपे सकारो व्यवधीयते भूषणप्राचुर्यवाक्येषु । परिष्कृतम् । परिष्कृतो रथः[6] । गोभिर्भगं परिष्कृतम्[6] । ब्राह्मणमुपस्कारं जल्पति । परिकृतम् । उपकृतमन्यत् ।

॥ १६३ ॥ अव मर्यादावर्चस्कयोः ॥ ९ ॥

अव इति पूर्वरूपं सकारो व्यवधीयते मर्यादावर्चस्कयोः । अवस्कार[7]मयं ब्राह्मणोऽस्मत्तो मर्यादां बध्नीते । वर्चस्के[8] ? अवकरोऽन्यः[8] ॥

॥ १६४ ॥ पार पर्वते ॥ १० ॥

पार[9] इति पूर्वरूपं सकारो व्यवधीयते पर्वते । पारस्करः पर्वतः । पारकरोऽन्यः ।

इति पञ्चमो दशकः ॥

[अथ षष्ठो दशकः]

॥ १६५ ॥ अप रथे ॥ १ ॥

अप इति पूर्वरूपं सकारो व्यवधीयते रथे । अपस्करो नाम रथः[10] । अपकरोऽन्यः ।

॥ १६६ ॥ किरतावध्यात्मम् ॥ २ ॥

किरतौ धातौ प्रत्यये सकारो व्यवधीयते अध्यात्मम् । अपस्किरते[11] अविमजश्चर्षभश्च[11] । कस्मादध्यात्मम् ? अपकरोऽन्यः[12] ।

1 चकर A.B.C.

2 अ is wanting in B.

3 This is wanting in Bur.

4 उपरि Bur.

5 See 4.

6 परिष्कृतो रथो । गोभिर्भगं परिष्कृतं is wanting in Bur.

7 अवस्कर॰ B.

8 Omitted in Bur. वर्चस्के । वर्चस्करोऽन्यः । B.

9 परेति B.

10 रथस्य B.

11 अयस्किरते अविमजश्चर्षभश्च.

12 B. has कस्मादध्यात्मं । अवकिरत्यन्नः ।

॥ १९७ ॥ उपप्रती[1] हिंसायाम् ॥ ३ ॥

उप प्रति[2] इति पूर्वरूपे सकारो व्यवधीयते हिंसायाम् । उपस्किरस्व[3] पांसु मुष्टिना । प्रतिस्किरस्व भस्म[4] मुष्टिना । हिंसायाम् ? उपकिर गवाम् । प्रतिकिर परिरवाम् ।

॥ १९८ ॥ वि शकुनौ ॥ ४ ॥

वीति पूर्वरूपं सकारो व्यवधीयते शकुनौ । विष्किरा नाम शकुनाः । विकिर इत्यन्यः[5] ।

॥ १९९ ॥ कुस्तुम्बुरु जातिः ॥ ५ ॥

जातिरिति ? कुतुम्बुरु[6] ।

॥ २०० ॥ आस्पदमास्थायाम् ॥ ६ ॥

आस्पदमिति सकारो व्यवधीयते आस्थायाम् । आस्पदं लब्ध्वा गावो ब्राह्मणाश्च । कस्मादास्थायाम् ? कृच्छ्रमापदमापन्ना[7] ब्रह्मद्विषः ॥

॥ २०१ ॥ अपरस्परं सातत्ये ॥ ७ ॥

अपरस्परमिति सकारो व्यवधीयते सातत्ये । अपरस्परं[8] धावन्ति भुञ्जते शेरते च[9] । सातत्ये कस्मात् ? अपरपरं[10] ब्रूहि ।

॥ २०२ ॥ प्रस्कण्व ऋषिः ॥ ८ ॥

प्र इति सकारो व्यवधीयते कण्व ऋषौ[11] । प्रकण्वोऽन्यः ।

॥ २०३ ॥ गोष्पदमुदकमाने ॥ ९ ॥

गोष्पदमिति[12] सकारो व्यवधीयते उदकमाने । गोष्पदोदकः केदारः । गोपदमन्यत्[12] ।

1 उपप्रती B.C. उपप्रति A. Bur.
2 प्रती B.
3 अपस्किरस्व. Bur.
4 भस्मं Bur.
5 विकिरा इत्यन्याः Bur.
6 B has कुस्तुम्बुरु । कुतुम्बुरु ।
7 कृच्छ्रामा० B.
8 ०परा B.
9 त्सरान्ति Bur.
10 अपरपदं ब्रूहीति Bur.
11 After this B reads प्रस्कण्व ऋषिः ।
12 The comm. is wanting in Burnel's edition.

॥ २०४ ॥ अगोष्पदमनाचरिते ॥ १० ॥

अगोष्पदमिति सकारो व्यवधीयते अनाचरिते । अगोष्पदमयं ब्राह्मणः पानागारं सेवते । अगोपदमन्यत् ।

इति षष्ठो दशकः ॥

[अथ सप्तमो दशकः]

॥ २०५ ॥ आश्चर्यमनित्ये ॥ १ ॥

आश्चर्यमिति सकारो व्यवधीयते अनित्ये चेत् । आश्चर्यं यदयं दद्यात्[1] । सर्वत्रैव अनित्यम् । आचर्यं[2] ब्रूहीति ।

॥ २०६ ॥ आस्क्रा आस्क्रभो विस्फुलिङ्गाः[3] ॥ २ ॥

आस्क्राः पचत वाहसः इत्याम्नायः । आस्क्रभं[4] इवास्कन्दइवाँस्मद्भयेन विस्फुलिङ्गाः ।

॥ २०७ ॥ समास ऋत्सु चन्द्रे ॥ ३ ॥

समासे स शब्दो व्यवधीयते ऋत्सु चन्द्रे प्रत्यये[5] । सु चन्द्रः[6] । सुश्चन्द्रः (२.३७३—सुश्चन्द्र) । पुरुश्चन्द्रः[7] (२.१०१०). हरिश्चन्द्रः[8] (२.६५६). समासे[9] ? सदा चन्द्रैर्याति (१.२७७).कस्माद्दत्सु ? सुचन्द्रा पौर्णमासी ।

॥ २०८ ॥ कास्तीराजस्तुन्दे नगरे ॥ ४ ॥

कास्तीराजस्तुन्दे[10] नाम नगरे । कस्मान्नगरे ? कातीरगामिन्यजतुन्दिनी[11] ।

॥ २०९ ॥ नदी रथस्या ॥ ५ ॥

नदी रथस्या नाम । कस्मात् ? नदी रथया ।

॥ २१० ॥ मस्करो वेणुः ॥ ६ ॥

मस्करो[12] वेणुः[13] । मकरोऽन्यः ।

1 आश्चर्यपदं यं Bur. आश्चर्यं पदं यं B.

2 आचार्यं ब्रूहीति Bur.

3 आस्क्रभोविष्फुलिङ्गाः Bur. ०भोर्वि० A.B.C.

4 स्कन्द इवा is wanting in Bur.

5 समासे स शब्दो व्यवधीयते ऋत्सु चन्द्रे प्रत्यये is wanting in Bur.

6 विसर्जनीय is wanting in B.

7 B. gives before this पुरु चन्द्रः ।

8 हरिचन्द्रो हरिश्चन्द्रो मरुद्गणः B.

6 B. has समासे यदा । चन्द्रैर्याति ।

10 कास्तीराज is wanting in Bur.

11 ०न्यजातुन्दिनी B. ०न्यजतुन्दादीनि Bur.

12 Is wanting in Bur.

॥ २११ ॥ तस्करस्तेनः ॥ ७ ॥

तस्करः स्तेनः[1] । तकरोऽन्यः ।

॥ २१२ ॥ दीर्घं भाषायां प्राप वृणोतौ संवरणे ॥ ८ ॥

दीर्घमापद्यते[2] भाषायां प्र अप इत्येतौ शब्दौ धातौ वृणोतौ प्रत्यये संवरणे । प्र वृणुते । प्रावृणुते । अप वृणुते । अपावृणुते । संवरणे कस्मात्? प्रवृणुते ऋत्विजम् । अपवृणुते ।

॥ २१३ ॥ अच्छ वदतौ[3] ॥ ९ ॥

अच्छेत्यस्यान्तो दीर्घीभवति वदतौ[4] प्रत्यये । अच्छ वदते । अच्छावदते । अच्छ वदिष्यति । अच्छा वदिष्यति । सम्प्रति च कृते चैवम् । वदते[5] कस्मात्? आगच्छतोऽच्छ गमिष्यतीति ।

॥ २१४ ॥ समासे गिरौ पैषुण[6]गोपवत्सकयवाञ्जनभञ्जनानाम् ॥ १० ॥

समासे गिरौ प्रत्यये एतेषामन्तो दीर्घीभवति । पेषुण-गिरिः । पेषुणागिरिः । गोप-गिरिः । गोपागिरिः । वत्सक-गिरिः । वत्सकागिरिः । यव-गिरिः । यवागिरिः । अञ्जन-गिरिः । अञ्जनागिरिः । भञ्जन-गिरिः । भञ्जनागिरिः ।

इति सप्तमो दशकः ॥

इत्यृक्तन्त्रे चतुर्थः[7] प्रपाठकः ।

1 Is wanting in Bur.

2 So B and Bur. आपद्येते seems correct.

3 अछ वदते A. B. अच्छ वदेते C. अच्छ वदतेः Bur.

4 वदते B.

5 वदतेः Bur. The correct form seems वदतौ. Cf वृणोतौ in 212.

6 So A. B. C. पेषण Bur.

7 इत्यृक्तन्त्रे तृतीयः प्रपाठकः B. चतुर्थः प्रपाठकः C. Bur.

[अथ पञ्चमः प्रपाठकः]

[प्रथमो दशकः]

॥ २१५ ॥ कर्णस्य शृङ्गे ॥ १ ॥

कर्णेत्यस्यान्तो दीर्घीभवति शृङ्गे प्रत्यये । कर्णाशृङ्गे[1] बद्धाः । कर्ण-शृङ्गे[2] । कर्णाशृङ्गे[3] ।

॥ २१६ ॥ वृषस्य कपिमोदनीदर्भरवेषु ॥ २ ॥

वृषेत्यस्यान्तो दीर्घीभवति कपिमोदनीदर्भरवेषु प्रत्ययेषु । वृष-कपिः । वृषाकपिः (ऋ.वे.१०.८६.१). वृष-मोदनी । वृषामोदनी । वृष-दर्भः । वृषादर्भः । वृष-रवः । वृषारवः[4] (ऋ.वे. १०.१४६.२) ।

॥ २१७ ॥ कर्णे स्लीहाङ्कुशकुण्डलोपरिष्टाध्यक्षतबाणानाम् ॥ ३ ॥

कर्णे च प्रत्यये एतेषामन्तो दीर्घीभवति । स्लीह-कर्णी । स्लीहा-कर्णी । अङ्कुश-कर्णी । अङ्कुशाकर्णी । कुण्डल-कर्णी । कुण्डलाकर्णी । उपरिष्ट-कर्णी । उपरिष्टाकर्णी । अधि-कर्णी । अधीकर्णी । अक्षत-कर्णी । अक्षताकर्णी । बाण-कर्णी । बाणाकर्णी ।

॥ २१८ ॥ विश्वस्य नरवसुराट्सु ॥ ४ ॥

विश्वेत्यस्यान्तो दीर्घीभवति नरवसुराट्सु प्रत्ययेषु । विश्व-नरः । विश्वानरः (१.३६४). विश्व-वसुः । विश्वावसुः (ऋ. वे. १०.१३५.५). विश्व-राट् । विश्वाराट् ।

1 कर्ण शृङ्गे Bur.

2 कर्णस्य शृङ्गे B.

3 Is wanting in B.

4 In RV. 10, 146, 2 occurs वृषारवाय.

॥ २१९ ॥ मित्र ऋषौ ॥ ५ ॥

मित्रे च प्रत्यये यत् प्रकृतम् ऋषौ दीर्घीभवति । विश्व-मित्रः । विश्वामित्रः (ऋ. वे. ३.५३.९). कस्मादृषौ ? विश्वमित्र एव ।

॥ २२० ॥ श्ववित्पदवराहकर्णदन्तदंष्ट्रेष्वसंप्रति चेत् ॥ ६ ॥

एतेषु च प्रत्ययेषु यत्प्रकृतं श्व इत्यस्यान्तो दीर्घीभवति । श्व-वित् । श्वावित् । वित्पदः । श्वपदः । श्वापदः[1] (ऋ.वे. १०.१६.६). पदवराहः । श्व-वराहः । श्वावराहः । वराहकर्णः । श्वकर्णः । श्वाकर्णः । कर्णदन्तः । श्वदन्तः । श्वादन्तः । दन्तदंष्ट्रः । श्वदंष्ट्रः । श्वादंष्ट्रः ।

॥ २२१ ॥ सर्वनाम्नो दृशि ॥ ७ ॥

सर्वनाम्नामन्तो दीर्घीभवति दृशि प्रत्यये । कि-दृशी । कीदृशी । य-दृशी । यादृशी । इ-दृशी । ईदृशी (२.२०४—शे). अस्म-दृशी । अस्मादृशी । युष्म-दृशी । युष्मादृशी । ईदृशेष्विति वा ।

॥ २२२ ॥ उक्ष वेहती[2] ॥ ८ ॥

उक्षेत्यस्यान्तो दीर्घीभवति वेहती प्रत्यये । उक्ष-वेहती । उक्षावेहती । वेहतीति ? उक्षवेहा चैव ।

॥ २२३ ॥ उप नखे ॥ ९ ॥

उपेत्यस्यान्तो दीर्घीभवति नखे प्रत्यये । उप-नखः । उपानखो रोगः । कस्माद्रोगः ? उपनखं छिन्धीति ।

॥ २२४ ॥ साङ्गेन[3] च समागमे ॥ १० ॥

साङ्गसमागमे च प्रत्यये पूर्वपदान्तो दीर्घीभवति[3] । हस्त हस्ति[4] । हस्ताहस्ति । मुख मुखि । मुखामुखि । केश केशि । केशाकेशि । दण्ड दण्डि । दण्डादण्डि ।

इति प्रथमो दशकः ।

1 विसर्जनीय is wanting in all examples cited in B.

2 वेहति B. C. So everywhere.

3 Is wanting in B. At the end of the list of examples the सूत्र and the comm. are given. Bur. has पूर्ववदन्तो instead of पूर्व०.

4 In all examples Bur. reads long ई.

[अथ द्वितीयो दशकः]

॥ २२५ ॥ अष्ट ॥ १ ॥

अष्टेत्यस्यान्तो दीर्घीभवति । अष्टापदम् (ऋ.वे. १.१६४.४१—अष्टापदी). अष्टाकपालम् (ऐत. ब्रा. १.१) अष्टाशफाः पशवः (तल. उप. ब्रा. १.१.१). अष्टाभ्यो हिंकरोति इति च ताण्डीये (२.१.१) ।

॥ २२६ ॥ प्राक् शताच्च[1] ॥ २ ॥

यत्[2] प्रकृतमष्टान्तो दीर्घीभवति । अष्ट-दश । अष्टादश । अष्ट-विंशतिः । अष्टाविंशतिः । अष्ट-त्रिंशत् । अष्टात्रिंशत् । प्राक्शतादिति किम् ? अष्टशतम् । अष्टसहस्रम् । आभावमेके द्विशब्दस्य ।

॥ २२७ ॥ पदगोयुक्तदन्तशालीये च तीर्थे ॥ ३ ॥

एतेषु च प्रत्ययेषु यत् प्रकृतमष्टान्तो दीर्घीभवति । अष्टपदम् । अष्टापदम् । पदगोयुक्तः । अष्ट-गोयुक्तम् । अष्टागोयुक्तम् । गोयुक्तदन्तम् । अष्ट-दन्तम् । अष्टादन्तम् । दन्तशालीयम् । अष्ट-शालीयम् । अष्टाशालीयं च तीर्थम् ।

॥ २२८ ॥ नाम्नां षाडि ॥ ४ ॥

नाम्नामन्तो दीर्घीभवति षाड्[3] इति प्रत्यये । यव-षाट् । यवाषाट् । जल-षाट् । जलाषाट् । तुर-षाट् । तुराषाट् (२.३०४) ।

॥ २२९ ॥ वने त्र्यक्षरप्रभृतीनां प्राच्यभरतसंज्ञा चेत् ॥ ५ ॥

[4]नाम्नामन्तो दीर्घीभवति । औलुपवनम् । औलुपावनम् । मिश्रकवनम् । मिश्रकावनम् । रेहकवनम् । रेहकावनम्[5] । सुन्दरवनम् । सुन्दरावनम्[6] । कश्यपवनम् । कश्यपावनम् । त्र्यक्षरप्रभृतीनामन्यथा । आम्रवनम् । आश्रवणम्[7] । इक्षुवणम् । शरवणम् । शीत[8]वनम् । असंप्रतीति ? न्यग्रोधवनम् । पनसवनम् ।

1 प्राक्शतात् (च wanting in) B.A.C.

2 Before this B has प्राक्शताच्च.

3 B reads षाडि प्रत्यये.

4 Before this B reads वने त्र्यक्षरप्रभृतीनां.

5 वणम् B.

6 वणम् B.

7 Is wanting in B.

8 सीत॰ B.

प्राच्यभरतसंज्ञा चेत् ? चित्ररथवनम् । शतशारववनम् । कटाहप[1]तनीयकपिलोलान्तानां गुरुलघुतुल्यानामिति वाच्यम् ।

॥ २३० ॥ उपसर्गस्य धातावेकाक्षरे नामभूते ॥ ६ ॥

उपसर्गस्यान्तो दीर्घीभवति धातावेकाक्षरे नामभूते प्रत्यये । उपनत् । उपानत् । उपवृत् । उपावृत् । प्रवृद्[2] । प्रावृद्[2] । निवृत् । नीवृत् ।

॥ २३१ ॥ द्व्यक्षरे गुर्वादावकाराङ्के ॥ ७ ॥

द्व्यक्षरे धातौ प्रत्यये दीर्घीभवति गुर्वादावकाराङ्के । निवर्त्तः । नीवर्त्तः । अभिवर्त्तः । अभीवर्त्तः । परिवर्त्तः । परीवर्त्तः । परिवापः[3] । परीवापः[3] । परिवारः । परीवारः । प्रकारः । प्राकारः । उपसर्गान्त इति ? घोषवाहः । माषवाहः । तिलवाहः । धातौ ? सुशालः । विशालः । उपशालः । द्व्यक्षरे ? परिवाहकः[4] । परिचारकः । परिवापकः । गुर्वादौ ? प्रतरः । प्रचरः । प्रकरः[5] । अकाराङ्के ? विहारी । विशाली । विनाशी । असंप्रतीति । प्रतिकर्षः । उपकर्षः । अपकर्षः ।

॥ २३२ ॥ प्र दन्त्यादौ सादसूदसङ्गसेनेषु ॥ ८ ॥

एतेषु च प्रत्ययेषु यत् प्रकृतं प्रेत्यस्यान्तो दीर्घीभवति । प्रसादः । प्रासादः । प्रसूदः । प्रासूदः । प्रसङ्गः । प्रासङ्गः । प्रसेनः । प्रासेनः । निवर्तन्ते । प्रदीपप्रसेकप्रदानप्रवाहाः ।

॥ २३३ ॥ न सत्त्वभावे[6] लुडिते च ॥ ९ ॥

न सत्त्वभावे लुडिते च दीर्घीभवति । प्रासादो देवतानाम् । प्रासादो गुरूणाम् । प्रसादः सुरायाः । प्रसादो मृत्तिकायाः ।

॥ २३४ ॥ निष्ठायामित् तादौ ॥ १० ॥

निष्ठायामिकारो दीर्घीभवति तकारादौ धातौ प्रत्यये । नीत्ता वीत्ता । परीत्ता । निष्ठायाम् ? निदीयते । विदीयते । परिदीयते ।

1 वतनीय Bur.
2 प्रवृत् प्रावृत् Bur.
3 परिवासः परीवासः B.
4 परिहारकः B.
5 This is wanting in Burnel's edition.
6 So A.B.C. Bur. has सत्त्वभाव.

|| २३५ || उ च[1] काशे दर्शने || ११ ||

उ-व कारस्य दीर्घीभवति काशे दर्शने प्रत्यये । अवनुकाशते । अवनूकाशते । प्रतिकाशते । प्रतीकाशते रात्र्यामेतत् । दर्शने कस्मात् ? प्रतिकाशां गच्छानुकाशानिति[2] वा ।

इति द्वितीयो दशकः ॥

[अथ तृतीयो दशकः]

|| २३६ || युग्मं घु || १ ||

युग्मं[3] लघु दीर्घीभवति । पादस्येत्यधिकारः । एवाह्यसि (१.२३२). त्रिरेतस्याम् । एवा हि वीरः (१.३८५). सिमायाम्[4] (आ. गा. परि० ४. महानाम्नी ३) पुरीषपदेषु (एवा हि १२) च । अर्चा देवा० (१.८८). योजा न्विन्द्र (१.४१५). बोधा स्तो०[5] (२.८७६). येना[6] नवग्वा[6] (२.२८६). तेना पवस्वान्धसा[7] (१.४७०). अधा ह्यग्ने (२.११२६). अधा[8] स्म[8] (२.५६८). रक्षा णः (१.२४). शिक्षा णः (१.२५१). युङ्क्ष्वा हि (१.२५). वेत्था हि (१.३६६). पिबा सु पूर्णम् पिबा सुतस्य (१.२३६). पिबा सोमम् (१.२२६). (१.१२४). भवा नः सधमाद्ये (१.२६०). रास्वा च नः (१.४३). मत्स्वा न इन्द्र (१.२३६). तिष्ठा[9] देवः (?). अच्छा[10] नप्त्रे (१.२१). अच्छा वीरम् (१.५६). अच्छा कोशम् (१.५१४). अच्छा बर्हीं रशनाभिः[11] (१.५२३). देवम् अच्छा (१.५६३). ०त्रास्पान्ति[12] (१.२०६—घा). हता मखम् (१.५५३). युग्ममिति ? मघवं[13] छुग्धि (१.२७४). लघ्विति ? पञ्च क्षिती०--(१.२६२)-प्रभृतीनाम् । नित्यसंयोगे वाभीक्ष्ण्यर्थौ[14] ग्रहणम् ॥

1 So C. उव A Bur. and B.

2 ०नीति Bur.

3 So B. युग्मं is wanting in Burnel.

4 सिमायायाम् B.

5 बोधा नो B.

6 येना पावक B.

7 अन्धसा is wanting in B.

8 अथा स्वश्वाः B.

9 So B. Burnel reads दिष्टा ?

10 B does not add च् in any example.

11 रशनाभिः is wanting in B.

12 Is wanting in B.

13 B reads अर्वां मघवं.

14 भीष्या० B.

॥ २३७ ॥ उ घोर्घुनि घोषादिः ॥ २ ॥

उकारस्य द्वैधं घोषादिरेव दीर्घीभवति लघोः परो लघुनि प्रत्यये । युग्मं लघु (सू. २३६) इत्यधिकारः । तमू शुचिम् (आ. सं. २३). अरुषस्य नू महः (आ. सं. २५). पुरू चिदर्णवान् (१.३४०). पुरू नृषूतः (१.२७१) ॥ निवृत्तानि । अनु मातरम् । आ सीदतु--(१.५३५)-प्रभृतीनाम् । मधु दुघे (१.३७८). समासत्वात् । असुरिणम् ॥ घोषादि[1]रित्यधिकारो वर्षिण्ये[2]नुपसर्गो न ।

॥ २३८ ॥ इ ॥ ३ ॥

इकारस्य द्वैधं घोषादेरेव दीर्घीभवति लघोः परो लघुनि प्रत्यये । युग्मं लघु (सू. २३६) इत्यधिकारः । आभावं[3] पादादौ[3] च । श्रुधी हवम्[4] (१.३४६). व्यश्नुही मदम् (१.१६१). चर्षणीधृ० (१.३७४). यदी वहन्ति (१.३५६). शृणुही गिरः (२.५६४). कृणुही न इन्द्र (१.४५५). तत्तद् यदी (१.५३७) ॥ अधि यदस्मिन् (१.५३१) उपसर्गो न ॥ निवृत्तानि । दिवि संछुकः (१.८३). दिवि सद्भू० (१.४६७). हव्यं वहासि (१.४६). गौर्धयति[5] (१.१४१). मित्रो नयति (१.११८). मयि वर्चः (आ. सं. १८) ।

॥ २३९ ॥ सोष्मि दन्त्ये चे ॥ ४ ॥

सोष्मीकारो[6] दन्त्येऽत्तरे पदे प्रत्यये दीर्घीभवति । विद्धी त्वा३स्य (१.१३२). कृधी नः (१.४७१ आ.सं.४१). अभी षतः[7] (१.३०१). अभी षु णः (२.३३). अभी नो वा० (१.५४९). सोष्मीति ? दिवि सद् अत्तरे (१.८३). अभिदेवाँ अयास्यः[8] (ऋ.वे.६.४४.१). अभि सोमासः (१.५१८). दन्त्ये ? अभि वो वीरम् (१.२६५). अभि त्यम् (१.३७६). नित्यसंयोगे ।

॥ २४० ॥ कण्ठ्ये ॥ ५ ॥

कण्ठिनि दन्त्ये दीर्घीभवति । अभीषत[9] (१.३०१). अभीष्याम

1 घोषादेरि० Bur.

2 वर्षाण्यनुपसर्गो न B. It has both the Short and long mātrās in अनु. •ण्यनू० Bur.

3 आहावं पदादौ B.

4 After this B reads पादादौ च श्नुही- मदम्.

5 गौर्द्धयति B.

6 सोष्मिकारो Bur.

7 अभीषद B.

8 अयास्यः is wanting in B.

9 अभीषदः B.

(१.३३६). अभी नवं ते (१.५५०). दन्त्ये ? अभि वत्सम् (२.५४१). कण्ठ्ये ? अभि त्रिपृष्ठम् (१.५२८)।

॥ २४१ ॥ व्यादेः ॥ ६ ॥

तालव्यादेरक्षरस्य दन्त्ये प्रत्यये द्वैधं कण्ठ्ये च दीर्घीभवति । अक्षरे वा पदे प्रत्यये । अच्छा नप्त्रे (१.२१). योजा न्विन्द्र (१.४१५). निवृत्तानि । अच्छ[1] सुताः (१.५६६). दश धीरस्य (१.५३८). दिवं यय[2] दि० (१.३४८). अर्चादेः[3] परत्वात् समाने वा ।

॥ २४२ ॥ क्षमवि[4] ॥ ७ ॥

अक्षरस्य पदस्य द्वैधमक्षरे वा परे प्रत्यये दीर्घीभवति अवकारे । युयोतना नः (१.३६७). पर ऊ त एकम् (१.६५). अद्या दे० (१.४०). सुनीथो घा (१.२०६). गावश्चिद् घा स० (१.४०४). घा तम्[5] (१.४२४). अद्या म० (१.३२५). आ तू न इन्द्र क्षुमन्तम् (१.१६७). आ तू न इन्द्र वृत्रहन् (१.१८१). एह्यू षु (१.७). शग्ध्यू ३ षु (१.२५३). पर्यू३षु (१.४२८). तमूषु (१.३३२). अवकारे ? त्यमु वः (१.३५७). विदा गातुम्[6] (महानाम्नी १). देवा यज्ञम् (१.५६). प्र न इन्दो (१.५०१). युग्ममित्यधिकारः । अतप्ततनूर्न (१.५६५)।

॥ २४३ ॥ तृतीयम् ॥ ८ ॥

तृतीयं[7] चाक्षरे पदे प्रत्यये दीर्घीभवति । ईडिष्वा हि (१.१०३). ऊर्ध्व ऊ षु (१.५७). इममू षु (१.२८). स्तुष ऊ षु (१.३६०). वयं घा ते (१.२३०). अत्राह गोः (२.२६५). ह्रस्वादित्यधिकारः । एतमु त्यम् (२.४३१.६२१). लघ्वित्यधिकारः[8] । उक्थं च न (१.२२५). अयमु ते (१.१८३) भाष्यम् ।

॥ २४४ ॥ यतौ ॥ ९ ॥

यतौ च दीर्घीभवति[9] । तृतीयमित्यधिकारः[10] । यावया[11] (१.२६६). च्यावया

1 आछ B.
2 यार्चादेः B.
3 विस० is wanting in B.
4 So A.B.C. Burnel reads क्षमह्वि.
5 अद्यातम् B.
6 गाधं तु B.
7 तृतीये B.
8 ०कारो B.
9 दीर्घीभवतः Bur.
10 तृतीयमित्युक्तेऽधि० B.
11 यावता B.

(१.२६८). आ[1] गन्ता (१.४०१). आ सोता (१.५८०). पर्वता (?). आ त्वेता (१.१६४) ॥ निवृत्तानि। कृणोतन[2] (१.३६१). युयोतन[3] (१.३६७). सुनोत (१.२८५). सोमं हिनोत (१.५३५). सचेतं (१.१६). आ धावत (१.१२३). दानाय (२.६६८). भगाये (१.४२७). ह्रस्वादित्यधिकारः[4] ।

॥ २४५ ॥ ष्मिणोर्द्विवतः ॥ १० ॥

द्विवतः परस्य द्वैधम् ऊष्मिणोः[6] प्रत्यययो[6]र्दीर्घीभवति । युग्मम् (सू० २३६) यतौ[5] (सू० २४४)–वित्यधिकारः । गूर्धया (१.१०६). द्रावया[7] (१.३०८). महता[7] (ऋ.वे.१.३२.५). आ जुहोता (१.६३). भरता (१.६८). अर्चता (१.३६२). ०तो षिञ्चता (१.५१२) ॥ निवृत्तानि ।तृतीयेन (१.६५). या इन्द्रं[8] (१.२५४). अरं गमाय (१.३५२). वियन्त्यसुराय (१.५५१). सम्मील्ये (आ.गा.१,७,४, आच्छा) ०आ धावत (२.६७६). सोमं हिनोत (१.५३५). अमीमदन्त (१.४१५). असिष्यदन्त (१.५६३). स्थविराय तक्षुः (१.३२२). ह्रस्वादित्यधिकारः । वृषभा सुते (१.१६१). सोष्मिविशेषात् । जनयत (१.७२) भाष्यम् ।

इति तृतीयो दशकः ॥

[अथ चतुर्थो दशकः]

॥ २४६ ॥ णि ॥ १ ॥

णकारिणि पदे[9] दीर्घीभवति । इन्द्रमित् स्तोता (१.२४२). (अभि)मदता (१.३७६). सप्तानूषत (१.५७७) ॥ ष्मिणोः[10] ? आदिद्वन्द्वे[10] ।

॥ २४७ ॥ नीचस्य चुं[11] प्रथमे ॥ २ ॥

नीचस्य पदस्य द्व्यक्षरस्य द्वैधं वर्गप्रथमे प्रत्यये दीर्घीभवति । वहा[12] त्वम् (१४०). भजा त्वम् । पूर्णमिन्द्र (योजा) (१.४२४). निवृत्तानि । उब्ज रथमिव ।

1 आ is wanting in B.
2 न is wanting in B.
3 After this B reads अंधत.
4 B has भगाय च.
5 After this B has यतावित्यं यक्षं.
6 Bur. has ऊष्मिणयोर्प्रत्ययोः.
7 But here महता (वज्रेण) is instrumental.
8 इन्द्रेण B.
9 पादे B.
10 ष्मिणोरादिद्वदे (?) Bur.
11 So Burnel, नीचस्य खु प्रथमे A.B.C.
12 वदा B.

यह्वा इव (१.७३). इन्द्रमर्छं[1] (१.५६६). जराबोध (ऋ.वे.१.२७.१०). वज्रहस्त (आ. सं. १) समासत्वात् । युग्मम् (सू. २३६)-ण शब्दिन्य (सू. २४६)-ह्वरे वेत्यधिकारः । इन्द्रम् (इत्) स्तोता (१.२४२). आ तू (१.१६७) ।

॥ २४८ ॥ म ॥ ३ ॥

मशब्दो दीर्घीभवति । सिमा पुरू (१.२७१). जनिमा विवक्ति (१.५२४). सुषुमा[2] हि ते (१.१६१). लघुमध्ये । ब्रह्म जज्ञादीनि (१.३२१) ।

॥ २४९ ॥ तम् ॥ ४ ॥

तंलिङ्गायां चर्चि मशब्दो दीर्घीभवति । ररिमा ते (१.१२४). सह्यामा[3] त्वो० (१. ३१६). जगृह्मा ते (१.३१७). विद्मा (१.३१७). ऋध्यामा ते (१.४३४). तंलिङ्गायाम् ? वनेम तत्[4] (१.१२८). सोम सुवीर्यम् (१.५०१). धाम वि राजति (आ.सं.४८). नीचस्य निवृत्तिः ॥ निवृत्तानि । ब्रह्म जज्ञानम् (१.३२१). ब्रह्म चकार (१.४१०). तमु हुवे[5] (२.६८). साम गायत (१.३८८). धाम गोनाम् (१.५३४). नाम गोनाम् (२.२६) ।

॥ २५० ॥ इमम् ॥ ५ ॥

इमंलिङ्गायां चर्चि मशब्दो दीर्घीभवति । द्विरिमं स्तोमायाम् (१.६६). सोमपर्वभिः (१.१८०) समासत्वात्[6] ।

॥ २५१ ॥ तेः ॥ ६ ॥

तेः परं च वर्गप्रथमे[7] प्रत्यये दीर्घीभवति । तेना पवस्व (१.४७०) ॥ निवृत्तानि । तेन[8] नूनम् (१.११६). तेन मासम् ।

॥ २५२ ॥ अयुंस्त्य[9] ॥ ७ ॥

पादान्तस्य[10] द्वैधं स्त्यपदमेव दीर्घीभवति । मृज्यमानः सुहस्त्या[11] (१.५१७). निवृत्तमन्यत् ।

1 इन्द्रमर्चं B. Bur. has इन्द्रमच्छ.

2 सुमाहिते B.

3 So Bur. and B. Benfey's text सह्याम.

4 B reads वनेम तत्सोमनसः ।

5 हुवेम B.

6 B has स्वासमा०

7 वर्ग is wanting in B.

8 So B. ते Bur.

9 अयूं स्त्य A. B. अयुं स C.

10 पदान्तस्य Bur.

11 सुहस्त्य B.

॥ २५३ ॥ बा इ वर्तनीः[1] ॥ ८ ॥

पिबा इमम् (१.१६१). तं वर्तनीः[2] (१.३७२). अन्यत् स्वरे। निवृत्तपदान्तश्च। पिबेदस्य। व्यञ्जनान्तम्।

॥ २५४ ॥ यमः ॥ ९ ॥

यं परस्य[3] च पदस्य दीर्घीभवति। आ हर्यता०[4] (१.५५१). तार्क्ष्यमिहा (१.३३२). लघुमध्ये। त्वया (ह स्विद् युजा) वयम् (१.४०३)।

॥ २५५ ॥ प्रा चु सोष्मिणि ॥ १० ॥

प्रादिन्यामृचि सोष्मिणि पदे दीर्घीभवति। प्र देवमछा[5] (१.५६३). प्र धन्वा (१.५६७). च ना (२.१०७७). प्रायासुः (२.४६५?). सोष्मिण्यपदान्ते इत्यधिकारः। प्र सेनानी (१.५३३)-रित्यधिकारस्य[6] विशेषः।

इति चतुर्थो दशकः ॥

[अथ पञ्चमो दशकः]

॥ २५६ ॥ अरस्य ॥ १ ॥

अकारः प्रतिषेधो नेमौ दीर्घीभवतः[7]। इन्द्र वाजेषु (आ. सं. १४). इन्द्र सुतेषु (१.३८१). तत्र पूषा (१.१४८). कस्य नूनम् (१.३४). न तस्य मायया (१.१०४). पूर्णमिन्द्र। आ जभारा (आ.सं. १५) विशेषात्तु।

॥ २५७ ॥ रसन्धिः[8] ॥ २ ॥

स्वरसन्धिः पदं न दीर्घीभवति। ०ओत रथया (१.१८६). न आ गहि (ऋ. वे. १.१३६.६). सन् यदि वेह (१.४५०). ०तो न्विन्द्र (१.३८७). न केवलः स्वरसन्धिः[9]। आ त्वेता (१.१६४). आ तू (१.१८१) ॥

॥ २५८ ॥ उपसर्गः[10] ॥ ३ ॥

उपसर्गश्च न दीर्घीभवति। प्र उप अप[11] अव आ पर[12] वि नि सु उत्

1 वर्तिनि A. B. C.
2 वर्तिनिः B. C.
3 यं is omitted in Bur.
4 B has सपर्यत instead of आहर्यत.
5 So Benfey. देवमच्छा Bur. देवमच्छ B.
6 So B. इकारस्तु Bur.
7 'दीर्घीभवति (sic)' Bur.
8 So Bur. and B. रसन्धेः A.
9 केवलस्वर० Bur.
10 उपसर्गात् A.
11 अ Bur.
12 परा B.

अभि प्रति परि अपि अति अधि[1] अनु[2] निः दुः समित्येतानि पदानि। अभीषतादीनाम् (१.३०६) इकारस्य विशेषः । चित् स्वित् छित्[3] इत् वाक् हैं हे[4] हि हुम् एवमादयो निपाताः ।

॥ २५९ ॥ द्य ॥ ४ ॥

द्यशब्दश्च न दीर्घीभवति । यदद्य (२.६६६). अद्य नो दे० (१.१४१). निवृत्तानि। अद्या देवान् (१.४०). अद्या ममार (१.३२५). वह्निमद्या (१.४६८). अस्माकमद्य (१.२४१) प्राप्तस्य[5] ।

॥ २६० ॥ मि तृतीयी ॥ ५ ॥

मकारे प्रत्यये वर्गतृतीयी न दीर्घीभवति । मृड महाँ (१.२३). इन्द्रो अङ्ग म० (१.२००). वैराजे (१.३६८--इन्द्र म०). सिमासु (महानाम्नी ३—पिब म०) मकारे ? पिबादीनि (१.२३६). वर्गतृतीयी इति ? बोधा सु (२.२७६) ।

॥ २६१ ॥ अनुषगादिः ॥ ६ ॥

अनुषगादिर्दीर्घीभवति । हव्यम् आनुषक् (१.८२). बर्हिरानुषक्[6] । आदिरिति ? यदि वीरो अनुष्यादग्निम् (१.८२) ।

॥ २६२ ॥ अवः ॥ ७ ॥

अवादि[7]र्दीर्घीभवति । वेन आवः (१.३२१). अवरिति ? महि-त्रीणायाम् (१.१६२—अवरस्तु). ह्रस्वास्वरितमिति वा ।

॥ २६३ ॥ ह्रस्वात् पुरुषः ॥८॥

ह्रस्वात् परः पुरुषादि[8]र्दीर्घीभवति । ततो ज्यायांश्च पूरु० (आ. सं. ३६). विराजः[9] (आ.सं.३७) ॥ निवृत्तानि । सहस्रशी० (आ.सं.३३). त्रिपाद् ऊ० (आ.सं.३४) ।

1 अवि Bur.
2 औ Bur.
3 चित् Bur.
4 हहह B.
5 प्राप्तस्याद्य Bur.
6 Is wanting in Bur.
7 अवादि (no विसर्जनीय in) Bur.
8 See 7
9 वीराजः Bur.

॥ २६४ ॥ द्विस्पर्शः[1] ॥ ९ ॥

द्विर्भवति स्पर्शः । ह्रस्वात् पर इत्यधिकारः । तदावृणादीनि (१.१३८). ह्रस्वादिति ? यदिन्द्र प्राक् (१.२७६). स्पर्श इति ? यष्कादीनि ।

॥ २६५ ॥ रेऽन्त्योऽप्रतिषेधे ॥ १० ॥

स्वरे प्रत्यये[2] द्वैधमन्त्य एव द्विर्भवति । अप्रतिषेधे पदान्तः । ऋष्यव्रते[3] (आ.ग्र. ३.६.१०—भुङ्ङिति मघवन्निन्द्र). प्रत्यङ्ङुदेषि (आ. सं. ५२). गण एणत्र[4] । हसन्नत्र[5] । अजगन्नपः (१.५३). क्रीडादीनि (१.५८४—क्रीडन्नू०). अप्रतिषेधे ? अनानतः[6] (१.१४२). अनाभयिन् (१.१२४) ॥

इति पञ्चमो दशकः ॥

[अथ षष्ठो दशकः]

॥ २६६ ॥ हुम् ॥ १ ॥

हुम् शब्दस्य मकारः स्वरे प्रत्यये क्रामति । हुम्मा—दीनि (स्तोभः). अन्यो मकारो निवृत्तः । तमिन्द्रम् (१.४६०). त्यमु वादीनि (१.१७०) ।

॥ २६७ ॥ छः[7] ॥ २ ॥

छश्च द्विर्भवति । अहिच्छत्त्रं । कर्णाच्छिद्रम् । सुच्छिन्नम् । परिच्छिन्नम् । संमील्ये[8] चतुर्थे (आ.ग्र.१,७,४—आच्छा). ह्रस्वादिति ? तये छौं । वरुणे छम् (१.२५५) ।

॥ २६८ ॥ माभ्याम्[11] ॥ ३ ॥

माशब्दाकाराभ्यां च परश्छो[12] द्विर्भवति । माच्छादयमानम्[13] । माच्छे-

1 द्विः स्पर्शः Bur.
2 परे B.
3 शयस्य व्रते B.
4 After this B reads वसएत्र.
5 After this B reads भद्रति । गन्नपः ।
6 अना न तस्य B.
7 छः B. C. छश्च Burnel.
8 B never adds च्.
9 संमील्य B.
10 छम् B.
11 A omits छः
12 परस्थो Burnel.
13 मा छदयानम् B.

दयमानम्[1] । माच्छिन्नम् । माच्छिदता । माच्छिन्नोति[2] । अच्छादीनि । माशब्दा-काराभ्यामिति ? कालीछायायां शाला छाद्यते[3] । समा छाया ।

॥ २६९ ॥ रात् सण् ॥ ४ ॥

स्वरात् संयोगादिः[4] क्रामति[4] । प्र मंहिष्ठा० (१.१०७). अभि प्रियाणि (१.५५४). अभि प्र वः[5] (१.२३५). स्वरादिति ? त्वमिन्द्र (१.१२०). प्र तुद्र० (१.५२३) ।

॥ २७० ॥ रं हात् ॥ ५ ॥

परं तत् रेफहकाराभ्यां क्रामति । न तौ । विह्रुतम् (१.२४४). आजुह्वानस्य (१.४६५). दुदुह्रिरे (१.५६०). अर्कादीनि (१.१६८ इत्यादि) ।

॥ २७१ ॥ ऊष्मा व्यञ्जने ॥ ६ ॥

ऊष्मणोर्द्ध्वं व्यञ्जने प्रत्यये द्विर्भवति । वार्ष्यायणीपुत्रः[6] (आ. ब्रा. २. २३. १६). वार्ष्यर्यौः[7] ॥ निवृत्तानि । हर्षते[8] (१.५३३). वर्षति । दर्शनीयो अर्हति[9] । बर्हिः स्पर्शने । कार्षापणम्[10] । स्पर्शे ? कवयः[11] (आ.सं. ३६) ।

॥ २७२ ॥ दे नो मूर्धन्यम् ॥ ७ ॥

एकपदे रेफे[12] नकारो[12] मूर्धन्यमापद्यते । शरणे[13] । (१.६७). चरणम्[14] (ऋ.वे. १.११३.६). गिरीणाम् (१.१४३). तरणिम्[15] (१.२०४). अप्रहणम्[16] (१.३५७). वरेण्यम् (१ ४८). हिरण्यै० (२.७७५). हिरण्ययः (१.५११). सुप्रपाणाः (आ.सं.४२) ॥ एकपदे ? रेवतीर्नः (१.१५३). वारवन्तम् (१.१७). वरो न[18] (२.७३५). ०प्यन्[19] वज्रिन् (१.३०२). अन्तरान्तप्रतिषेधः । पूर्विनेष्ठाम् (१.३५३) समासत्वात् ।

1 मा छेदयानम् B.
2 मा छिनोत्ति Bur. छिनत्ति seems correct.
3 ०शति छाद्यन्ते B.
4 ०गादिष्क्रामति B.
5 प्रगो B.
6 But Ār. Br. has वार्षायणी०.वार्ष्यायणिः (पुत्र om. in) B.
7 पाष्यर्या B.
8 हर्पीति ।
9 Bur. misconstrues दर्शनीयोर्हति and gives a query mark.
10 कार्षापणा B.
11 कयः B.
12 रेफान्नकारो B.
13 शराणां B.
14 चराणां B.
15 तरणिः B.
16 अप्रहरणम् B.
17 Is wanting in B.
18 वरं ते B.
19 प्रारन् B.

॥ २७३ ॥ ऋषाभ्याम्[1] ॥ ८ ॥

ऋकारषकाराभ्यां च परो नकारो मूर्धन्यमापद्यते । होतृणाम् (ऋ.वे. ८.१०२.१०). मातृणाम् । पितृणाम् (ऋ.वे. १.१०६.३). अपो[2] वृणानः (१.५३६). मानुषाणाम् (ऋ.वे. १.८४.२). अक्षेण (१.३३६). ०पोषिणाम् (१.५८). क्षपमाणः (१.३०५). ईषमाणाः (१.३२४). सु ष्वाणासः (१.३१६). सोम उ ष्वाणः (१.५१५) ।

॥ २७४ ॥ नो[3] व ॥ ९ ॥

नः शब्दश्च वलिङ्गायामृचि मूर्धन्यमापद्यते । ऊर्ध्व ऊ षु णः (१.५७). गव्यो षु णः (१.१८६). रक्षा णः (१.२४). शिक्षा णः (१.२५६). मिमिक्ष णः (१.५१६). वलिङ्गायाम्[4] ? सुतेषु नः । वाजेषु नः । (आ.सं.१४). त्वष्टा नः (१.२६६). मध्यमवेतत्वात्[6] ।

॥ २७५ ॥ न मध्यमवर्गीयैर्व्यवेतं लशसैश्च ॥ १४ ॥

न मध्यमवर्गीयैर्व्यवेतम् । लशसैश्च न गम्यते । क्षितीनाम् (१.२६२). दक्षसाधनः (१.४७४). राजानम् (१.६६). राधानाम्[7] । रथानाम् (१.१४६). रशनाभिः (१.५२३). ०स्य रसिनः[8] (१.२३६). हारियोजनम्[9] (१.४२४). अरिष्टनेमिं पृतना० (१.३३२). ऋजुनीती (१.२१८). कृणोतन (१.३६५). हिरण्यनेमयः (१.४१७). शाकरलोमायनम्[10] । प्रतापनम् । प्रमोचनम् । विष्वक्सेनः । ह्रस्वेन । वृषलेन[11] । लोलाक्षदर्शनादर्शनं[12] । दर्शनीयेन[12] ।

इति षष्ठो दशकः ॥

[अथ सप्तमो दशकः]

॥ २७६ ॥ क्राभ्यां सो वैभक्तः ॥ १ ॥

ककाररेफाभ्यां परः सकारो गम्यते वैभक्तः । ऋक्षु । वणिक्षु[13] । वाक्षु ।

1 रषाभ्यां Bur.

2 अपा वृणान B.

3 नोऽव B.

4 शब्दोऽव लिङ्गा० B.

5 अवलिङ्गायाम् B.

6 मध्यमरेतत्वात् B.

7 This is wanting in Bur.

8 सिरसि नः B.

9 योरियो० B.

10 शारलोमायनः B.

11 Bur. reads प्रवृषा instead of वृषलेन.

12 Bur. reads लोलिक्षदर्शनादर्शनदर्शनीयेन् B omits लोल.

13 After this B has मृक्षु । दिक्षु ।

गीर्षु (१.१७०). धूर्षु (षड्विं. २.३). चतुर्षु । पूर्षु । ककाररेफाभ्यामिति ? महत्सु (१.४११). वैभक्त इति ? वाक्सूक्तम्[1] ।

॥ २७७ ॥ उगि ॥ २ ॥

उगि च[2] प्रत्यये गम्यते । षूँ गा यता--३३३ उ (१.२५५ अ). षू गा ३ या ३ ता ३ (१,२५५ आ). उगि इति ? स्ये त्वामिद्धि (१.२३४--त्वाम् इद् धि। ······सातौ) । राजसु गौ--३३ । हो--३३ ३३३३ (१.२५५ इ). दीर्घश्रवणात्[3] ।

॥ २७८ ॥ अन्ताक्षरात् ॥ ३ ॥

अन्ताक्षराच्च परो गम्यते । ब्राह्मणेषु । एषु[4] । तेषु । केषु । अन्ताक्षरादिति ? यासु । तासु । कासु ।

॥ २७९ ॥ उपसर्गात् ॥ ४ ॥

उपसर्गाच्च परो गम्यते[5] । इन्द्राय सोम (सु षुतः--१.५६१). आ त्वेता नि[6] (१.१६४). अच्छा व इन्द्रम् (१.३७५). आ सोता (१.५८०). सोम उ ष्वा० (१.५१५). प्र ते[7] (२.३३६). स खा स्व्-(१.३६०–स्तुष ऊ षु[8] १.५६८–नि षीदत). अभीषत[9]–आतीह्यौ[10] (१.३०६,२२३). उपसर्गादिति[11] ? आ नो (१.४३). अभि त्यम् (१.३७६). उच्चा ते (१.४६७). उदीरत[12] (१.४१४). अन्ताक्षरादिति[13] ? अपसेधत[14] (१.३६७). स्वराद्यमुषाद्विशेषः[15] समासो[15] वा ।

॥ २८० ॥ राम् ण सु ॥ ५ ॥

रेफाकारमकारिणि[16] पदे द्वैधं णसुलिङ्ग एव पादे[17] मूर्धन्यमापद्यते । अभी-

1 वाक्सूत्रम् Bur.
2 च is wanting in Bur.
3 B reads षू गौ यता ३१ उ । षू गोयाता१ । उगीतिश्चेति त्वामिद्धा रोजसु गौ २३ । हो२ ३१२३४ । दर्घिग्रहणात् ।
4 येषु B.
5 B reads नम्पते instead of गम्यते.
6 नि is wanting in B.
7 B reads प्र तु सखा स्वभीषतादीनि.
8 उ षू Bur.
9 अभीषत् Bur.
10 Is wanting in B.
11 B, has अनुपसर्गा० and gives 3 below the line.
12 Is wanting in B.
13 अन्त is omitted in Bur.
14 अपसे धातु० B.
15 स्वराद्यमुछाद्विशेषसमासोवा B.
16 रेफरकारिणि Bur.
17 पदे B.

ष्याम (१.३३६)। निवृत्तानि। अपस्निधम्[1] (१.३६७). विस्रुतयः[2] (१.४५३). विसेनाभिः। परि स्वानः (१.४७५). अधि सानः (१.५२६). त्रि[3] (र्द्धिः)। यास्वादिरिति[3] (२.१०८६) वा न निवर्त्यम्।

॥ २८१ ॥ उद आद्ये ॥ ६ ॥

उस्थात् पर आद्ये पादे मूर्धन्यमापद्यते। एह्यू षु (१.७). मो षु त्वा (१.२८४). यदि वीरः (१.८२). कु ष्ठः (१.३०५). परीतो षि० (१.५१२). सोम उ ष्वा० (१.५१५). आद्ये पादे ? कण्वेषु[4]। कश्यपपुच्छे (आ. गा. ५.२.२०–चक्षुर् अ०) उ त्वा मंदन्तु (१.१९४). इन्द्रः सुतेषु। मकारिणीत्यधिकारः[5]। उस्थादिति ? अयमु ते (१.१८३)।

॥ २८२ ॥ क्षाज्जागते ॥ ७ ॥

अक्षरात् पदाज्जागते पादो[6] मूर्धन्यमापद्यते। महाँ हि षः (१.३८१). स्तुष ऊ षु। शग्ध्यूषु[7] (१.२५३). जागते ? उपो नु स सपर्यन्[8] (१.१९६)। ब्रह्माणि स[9]। साक्षरादक्षरमित्यधिकारः[10]।

॥ २८३ ॥ सन्ध्यः ॥ ८ ॥

सन्ध्यश्चान्ताक्षरात् परो गम्यते। चतुष्पात् (१.३६७). ज्योतिष्कृणोति (१.३०३). वास्तोष्पते (१.२७५). गोष्पदे (स्तोभः). जमदग्निव्रते[11] (आ. गा. ४. २. १५—ज्योतिष्प०). परिष्कृतम् (१.४८७). सन्ध्य इति ? पूर्वे (१.५५०)। अन्ताक्षरादिति ? दिवस्पायुः (१.३९)।

॥ २८४ ॥ दन्त्ये स्पर्शे ॥ ९ ॥

दन्त्ये प्रत्यये द्वैधं स्पर्श एव पादे मूर्धन्यमापद्यते। न किष्टम् (१.२४३).

1 अतिस्रधो B.

2 विस्रतयो B.

3 अधात्वादिरिति B. स्वादि इति Bur.

4 So B. Bur. reads कण्ठेषु and says 'this name is not known.'

5 अमकारिणीत्यधिकारः B.

6 Is wanting in B.

7 Is wanting in B.

8 Is wanting in B.

9 Is wanting in Bur.

10 अक्षरादक्षर० B.

11 Bur. refers to Ār. Gr. III. 4. 5. Neither jyotiṣma ० (his reading) nor ज्योतिष्प० is found there.

न किष्ट्वानुं० (२.३००). योनिष्ट इन्द्र (१.३१४). गोभिष्टे[2] (ऋ. वे. ६.१०४.४). दुष्टरम् (१.२६६). सुष्टुतः[3] (२.८५०). महानाम्नीषु (२—आभिष्ट्वमभिष्टिभिः). विभोष्ट इन्द्र (१.३६६). निवृत्तानि। अग्निः समिधा (१.७). अस्थुः सुतेषु (१.३४६). यावाहुः स० (१.३.६). चंवो सुतः (१.४६०). गृहपतिस्त्वम् (१.६१). सेतुषाम्नि (आ. ग्र. १, ९.—सेतूंस्तर). चतुरनुगाने (आ. ग्र. २. ७. २२-२५—तेभिस्तेज आपः). विष्णोर्व्रते (आ. ग्र. ३, ८—शोचिस्तपोहरः)। पादमध्यस्येत्याधिकारः।

॥ २८५ ॥ द्विवति परे ॥ १० ॥

द्विवति पदे[4] द्वैधं पकारपर[5] एव पादे मूर्धन्यमापद्यते । अग्निष्टपति (स्तोभः)। धनुष्टन्वन्ति (१.५११) ॥ निवृत्तानि । शिशोस्तस्याह्नः[6] ।[7] सुवीराभिस्त० (१.१०८). सजूस्त० (१.३७०). ०तं गीर्भिः[8] (१.७४) ।

॥ २८६ ॥ षाद्दन्त्यः ॥ ११ ॥

षात् परो दन्त्यो मूर्धन्यमापद्यते । कुष्ठः[9] (१.३०५). धृष्णुहि[10] (१.४१३). नकिष्ट्वादीनि (२.३००) ।

इति सप्तमो दशकः ॥

॥ २८७ ॥ स्वरोऽनन्त्यः ॥ (सामतन्त्रम् १.१.१) ॥

इति पञ्चमः प्रपाठकः ॥

॥ इति शाकटायनोक्तमृक्तन्त्रव्याकरणं संपूर्णम्[11] ॥

1 नकिष्टदा B.

2 गोभिष्ट Bur. Cf. RV.10.42.10.

3 स्वसुष्टमः B.

4 परे B.

5 वकारपर० Bur.

6 Is wanting in Bur.

7 Bur. gives प्रसो ...... the opening of the stanza also.

8 इन्द्रं गीर्भिस्तवि B.

9 कुष्ठोः B.

10 अधिष्णुभिः B.

11 So Bur. चतुर्थः। इति छन्दोगव्याकरणं समाप्तम् A. The colophon in B runs thus—सप्तमो दशकः । चतुर्थः प्रपाठकः समाप्तः । छन्दोगशाखायामृक्तन्त्राभिधानव्याकरणवृत्तिः समाप्ता । ऋक्तंत्रव्याकरणं शाकटायनादिभिः कृतम्। सूत्राणां संख्या २८० । अशीत्यधिकशतद्वयं सूत्राणि । After this begins सामतन्त्रम् (with the comm.), of which only one page is preserved in B.

अकारादिक्रमेण-
सूत्रादीनां सूची ।

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NOTES

P. L.

1—2 वाक्- Speech. Speech is a series of sounds caused by expelling air from the lungs through differently shaped positions of the throat and mouth.

वायुं प्रकृतिम्. Air is the origin of sound. Cf. RPr. XIII. 13 with Uvaṭa's comm; VPr. 1. 7-9; TPr. II. 2; Pāṇinīyaśikṣā 6; Weber, Ind. Stud. IV. pp. 350-351. For the fact that air is the origin of sound cf. Paget, Human Speech. pp. 4-11.

श्वासो नादः. Cf. VPr. 1. 7.

1—4 स श्वसितिः. Cf. PŚikṣā 9.

जिह्वाग्रेणेर्यमाणस्य. The tongue plays most important part in articulation. It is a muscular organ, constant in volume, but highly and very rapidly variable in form.

1—5 Cf. प्रयोक्तुरीहा० with Uvaṭa's note. Besides, position, there are four other determining elements which cause the differentiation of articulate sounds: viz, emission, closure, disposition of producing organ, and the quantity. Cf. TPr. XXIII. 2.

P. L.

1—6 The omission of Upadhmānīya seems accidental.

1—7 यं यं बिम्बदेशं. यस्मिन् यस्मिन् बिम्बदेशे तत्रपु निषिच्यते. Locative preferable.

2—1 वर्णानां व्यक्तिर्भवति. According to the grammarians and the Mīmāṃsakas the sound—Sphoṭa is eternal. Our organs do not properly produce it, but their action brings it to the cognizance of the senses, as the action of digging brings water to light. Cf. Tribhāṣyaratna on TPr. II. 1. See also Uvaṭa on RPr. XIII. 14. According to Bhartṛhari the individual sounds create an impression in the human mind, which is thus able to perceive the word-Spoṭa- the really indivisible word. Cf. Vākyapadīya 1. 85-86; Kaiyaṭa on Pāṇini 1. 1. 73; Kaṇḍabhaṭṭa, Vaiyākaraṇabhūṣaṇasâra; Maṇḍanamiśra, Sphoṭasiddhi.

2–5 Samānākṣara is the name of simple vowels and Sandhyakṣara that of diphthongs. In TPr. I. 2. the nine Samānākṣaras intended are a ā

a3; i ī ī3; u ū ū3. The ṛ and ḷ vowels are denied the quality of simplicity or homogeneity though their structure as composed of heterogeneous elements is not set forth. RPr. XIII. 34, 35; VPr. IV. 145; and CA. I. 37-39 describe the formation of ṛ and ḷ, while our treatise does not. RPr. I. I; VPr. 1. 44 include ṛ ḷ among the Samānākṣaras and CA. as pointed out by Whitney seems to recognise the same classification.

2—6 The diphthongs are vowel sounds, which though not simple and homogeneous, yet form but a single syllable, and are treated as if they were simple sounds. RPr. XIII. 39 cites Śākaṭāyana as holding that *a* forms half of each and *i* and *u* the remaining half. RPr. XIII. 40 states that *e o* on account of the fusion of two elements have sound in which the two elements are not distinct. According to RPr. XIII. 38 the Sandhyakṣaras have double position. The VPr. I. 73 specifies only *ai* and *au* as made up of two elements and directs them (IV. 14) to be treated as simple sounds. एकवर्णौ=एकप्रयत्ननिर्वर्त्यौ Uvaṭa. See also TPr. II. 13, 14, 15, 17, 23, 26, 29. For details see Whitney, CA. 1. 40.

2—7 (a) गतिः-lengthening of a stobha vowel through the incoming of an *i* or *u* (adding i or u after ā or i after o). For hā-i or hā-yi (for the insertion of *y* cf. Weber, Ind. Stud. 4. 252, Wackernagel I. p. 338) see PpS. 5, 119-190: for bohoyi = hoi 5. 127, 169: for hā–hayi or hā-i. 5, 127. 129. 131-3. 140. 142. 170; for ā-uva ā-uvāyi or ā-uvai 5, 183, 184.

(b) In fact ā-i and ā-u are regarded as variants of ā; o-i of o. See Pps. 5. 119-190.

(c) A form that shows an initial *h*, is regarded as a variant of the stobha without an *h*; hā-i is a variant of ā-i, ho-i of o-i, hup of up. See also ho-iḍā-oiḍā. For details see Simon, PpS. p. 520; J. M. Van Der Hoogt, The Vedic Chant p. 20.

स्वराः. For the definition of vowel cf. Daniel Jones, Outline of Eng. Phon. p. 20. For lines 5-15 cp. VPr. VIII. 1-14.

2–10 अन्तस्थाः = y, r, l, v. These have this peculiarity that each has a vowel corresponding to it, viz, i, ṛ. ḷ u. These were named 'antastha' intermediate, standing midway (between vowels and consonants) in reference to the mode of their formation, as being neither by a complete contact, like the full mutes, nor by an open position, like the vowels. Thus "antastha" virtually accords to semivowel. For the definition of semivowel cf. Daniel Jones (Outline of Eng. Phon. pp. 25,291) The word 'antastha' occurs in RPr. I. 9; VPr. IV. 102; CA. 1. 30; Nir.

II. 2; For the meaning of antastha cp. Whitney. CA. I. 30; Macdonell, Vedic Gr. p. 40; Wackernagel, Altind. Gr. I. p. 197 note.

-11 For the unusual order of akṣaras cf. Uvaṭa on RPr. 1. 3.

-12 अकारादिना वर्णसमाम्नायेन संहिताः सन्त एते वहन्त्यात्मलाभं प्राप्नुवन्तीत्ययोगवाहाः.

अः इति विसर्जनीयः. Visarjanīya is pronounced as a voiceless breathing. This very pronunciation prevailed in the time of the Prātiśākhyas, since they describe it as an ūṣman, the common term for breathings and sibilants. Cf. Macdonell, Vedic Gr. p. 54; Wackernagel, Altind. Gr. I. pp. 259-260 For its place of articulation see note on 2. The term *visarga* in the meaning of Visarjanīya does not occur in the Prātiśākhyas and Pāṇini. ᳵकइति पᳶइति. जिह्वामूलीय (formed at the root of the tongue) and उपध्मानीय (onbreathing) the two voiceless breathings, had both separate characters in the alphabets of the earlier centuries A. D., but for nearly a thousand years they are obsolete. This may be the reason why our Prātīśākhya does not prescribe any rule for these. See Burnell, Elements of South Ind. Pal. 2nd ed. Plate XXIV. They are, however, employed in Kāśmīrian Śāradā mss.

-13 हुमिति. हुं इति नासिक्यः seems correct. Nāsikya is a name of the nasal insertion between *h* and the following nasal. Cf. VPr. VIII. 13 and my note on नासिक्या यमानुस्वारनासिक्याः (RT. 12).

The Yamas are transitional sounds, assumed to intervene between non-nasal and following nasal, as a kind of nasal counterpart of the non-nasal, and therefore called its yama or twin. For the explanation of Yama Cf. Whitney. CA. I. 99.

The theory of Yama is in a way similar to that theory according to which a *t* is introduced between a *n* and *s*. For Yama cf. CA. 1. 99; TPr. XXI. 12, 13; VPr. IV. 160. RPr. is more explicite on this point. After stating (I. 48) that the Yamas are nose sounds it says (VI. 29) that the non-nasal mutes, before following nasals, become their own twins. The Yama is then stated (VI. 32) to be similar to its original. There is an audible utterance (VI. 33) in the mouth of the same quality with the Yama, but the office of the suffixed sound does not differ from that of its original (VI. 34). Our treatise (pūrvaguṇaḥ) seems to follow RPr. in this. The exact number of Yamas is yet unsettled, but they are generally belived to be twenty. For the terms kuṃ khuṃ etc cf. Whitney CA. I. 99. As for the syllabication of the Yamas the TPr. XXI. 8 declares them to belong to the succeeding syllable, while according to the

VPr. 1. 103 they belong to the preceding syllable. Both views were phonetically possible. For details cf. Siddheśvara, Critical Studies in the Phonetic Observations of Indian Grammarians pp. 79-81.

2-14 अथानुस्वारौ. अनुस्वार and अनुनासिक (=rakta 114) both are meant.

(a) Anusvāra is a nasal addition to the previous vowel, i.e. an āgama, (cf. 185 and Bhaṭṭoji on Pāṇini VIII. 3. 4), while Anunāsika is a nasalisation of that vowel, i.e. the raṅga. For Raṅga cp. S. Varma, Critical Studies etc. p. 150.

(b) RPr., VPr., TPr., Rt. and Pāṇini admit the existence of both the Anusvāra and Anunāsika, that is they acknowledge the existence of two different phenomena, i.e. (1) the nasal addition to the vowel and (2) the nasalisation of the vowel. The CA. on the other hand, admits only the latter. Cf. Whitney, CA. I 26; Macdonell, Vedic Gr. p. 53. Wackernagel, Altind. Gr. I. p. 256. The statement of S.Varma that Whitney's view about CA. is wrong, is unwarranted. His statement (Critical Studies p. 148) that Bhaṭṭoji regards Anusvāra as a pure nasalisation is also wrong. Cf. 'anusvārāgamaḥ' Bhaṭṭoji on p. VIII. 3. 4.

Different theories about Anusvāra :—

There are three different theories about Anusvāra.

(1) Anusvāra is nothing but a pervading nasalisation of the preceding vowel. This is held by CA. (see Whitney on CA. I. 26) and partially by TPr. (cf. TPr. V. 31; V. 11; XV. 1; XXII. 14 with Whitney's note). That this was also the view of Siddhāntakaumudīkāra (S. Varma, p. 148) is wrong, because he expressly declares it as an āgama (=insertion of something extraneous and not as a mere nasalisation.

(2) Anusvāra is a nasal addition to the preceding vowel; it contains both the vocalic and consonantal elements or according to RPr. (1. 5, 22) Anusvāra is either a vowel or a consonant. Uvaṭa's explanation that it was equivalent to saying that Anusvāra was neither a vowel nor a consonant, though apparently negative is yet suggestive and may mean that it was a resonant vocalic nasal as Bergaign has put it. Cf. Wackernagel, Altind. Gr. I. p. 256 note.

The second view is held by RPr. 1. 22; VPr. IV. 148-149 (which gives detailed directions as to the quantity belonging to each element); TPr. (excepting the above-quoted sūtras) RT. 23, 185; Pāṇini and Bhaṭṭoji etc.

(3) The Anusvāra is entirely a consonant and is to be pronounced like half *g*. This is held by "certain phonetic treatises of the

Taittirīya school, the Vaidikābharaṇa, (on TPr. II. 30) the Sarvasammataśikṣā and the Yājuṣabhūṣaṇa". S. Varma. p. 151.

In fact Anusvāra contained both the elements i. e. vocalic and consonantal (RPr. I. 5, 22). "During the period of preclassical and classical Sanskrit, the consonantal element of it was more predominant, while in Pāli and Prakrit the Anusvāra verged more towards the vocalic side." (S. Varma p. 154). In Sanskrit the scope of Anusvāra is very much limited, while in Pāli and Prakrit, it may stand before a vowel, consonant and even a pause.

For a comprehensive statement of the teachings about nasal sounds, see Roth, Litt. und Gesch. des Veda pp. 64–82; for the difference between Anusvāra and Anunāsika cf. Bopp, Lehergeb. 352 f. Macdonell, Vedic Gr. p. 53; Wackernagel, Altind. Gr. I. p. 256; for the fact that there was no real difference between the actual pronunciation of Anusvāra and Anunāsika cf. Whitney, TPr. II. 30, JAOS. 10 p. LXXXVI f; for the three theories about Anusvāra, cf. S. Varma, Critical Studies. pp. 148-155; for the syllabication of Anusvāra see my note on RT. 23; for Raṅga cf. Weber, Ind. Stud. 4. 270, 9. 38; Kielhorn, Ind. Ant. 141. A.

2-15 ह्रस्व and दीर्घ अनु॰ is meant. Cf. YvŚ. 63-65; 134-142; PārŚ. 30-35. Read my statement on 2. 14 according to this. अनु. is a vowel as well as a consonant. Cf. RPr. I 5.

2-16 वर्ण इति पूर्वः कारा. Cf. TPr. I. 16; VPr. I. 37. No other Prātiśākhya prescribes this usage.

व्यञ्जनमकारपूर्वात्. पूर्वादकाराद्वा (B) seems correct. Cf. akāro vyañjanānām. TPr. I. 21. which allows us to call a consonant not only as prescribed in 'varṇaḥ kārottaro' by a name formed by adding kāra with *a* interposed, but also by one formed with *a* alone.

3—1 रिति॰. Read एफाद्वा Cf. TPr. I. 19; VPr. I. 39.

स्पृष्टं करणम्. Cf. CA. I. 29; RPr. XIII. 9.

दुस्पृष्टमन्तस्थानाम्. RPr. XIII. 10 also calls it 'dusprṣṭam' imperfectly in contact. See CA. I. 30 with Whitney's note.

3—2 विवृतं स्वरो. According to CA. I. 31 the position of the organ is neither very close nor very open. According to TPr. II. 44, 45 the spirants, in their order, are uttered in the positions of the mutes, but with the middle part of the producing organ opened. RPr. XIII. 12 declares the vowels, Anusvāra and the spirants, as produced without contact, and with the organ stationary. The class of spirants is composed of visarjanīya, jihvāmūlīya, upadhmānīya and ś ṣ s h.

विवृततरमकारे. Cf. CA. I. 34, 35, with Whitney's note.

3—3 संवृतो घोषवान्=voiced: that which is produced with the accompaniment of a laryngeal hum. अघोष:= unvoiced: that which is merely breathed. The thing is as follows. The vocal cards situated in the throat act in much the same manner as the lips of the mouth. They may be kept wide apart, they may be closed entirely, or they may be held closely together so that they vibrate, when air passes between them. When they are held wide apart (i. e. when the glottis is open) and air passes between them, the sound produced is called breath. But when they are kept nearer and air is forced between them, so that they vibrate, the sound generated is termed voice. Speech sounds contain either breath or voice. Those which contain breath are called breathed or voiceless sounds and those which contain voice are termed voiced sounds. (Daniel Jones, pp. 20-21.) Thus in the surd class it is mere breath, simple unintonated air, in the sonant class it is breath made sonant by the vocal cards on its passage through the throat and thus converted into sound. Cf. Śvāso ghoṣe ṣvanupradānaḥ | Nādo ghoṣavatsvareṣu || CA. I. 12, 13. The same thing is stated in RPr. XIII. 4, 5. and TPr. II. 8, 10. The VPr. gives no corresponding definition. It does not use the term 'aghoṣa' and 'ghoṣavat' but adopts the arbitrary designations *jit* and *mut* for the surds and *dhi* for the sonants. See VPr. I. 50, 53.

A n u p r a d ā n a=anupradīyate nena varṇaḥ (wherewewith is given forth an articulate sound. नादानुप्रदानाः स्वरघोषवन्तः. Cf. TPr. (II. 8) which means that in vowels and sonant consonents, the emission is sound. It is the emitted material, whether tone, breath or the intermediate *h* sound. See RPr. XIII. 2; TPr. II. 9, CA. I. 12, 13.

स्वासोऽघोषाणाम्. In surd consonants the emission is breath. cf. TPr. II. 10.

3—4 तनीयान् Cf. TPr. II. 11.

(a) तनीयान् प्रथमानाम् In simple surd mutes (i. e. *k*, *c*, ṭ, *t*, *p*) the emisssion of breath is less. Cf. TPr. II. 11.

(b) उभौ ह्चतुर्थानाम्. Cf. Uvaṭa on RPr. XIII. 2. XIII. 6. See also TPr. II. 4-6, which mean that the *h* sound is produced in a method intermediate between closed and opened. These are the two Prātiśākhyas which recognise a third kind of articulated material, besides tone and breath. RPr. XIII. 2 derives this material from a combination of the two others, rather than their mean. Whitney thinks that this distinction is forced and futile. Cf. his notes on CA. I. 13; TPr. II. 6.

(c) संनिवेशो ऽन्यः. I have given the punctuation adopted by the mss.

But to make the sense of the passage clear we should punctuate: विवृतोऽघोषाणाम् । नादानुप्रदानाः स्वरघोषवन्तः । श्वासोऽघोषाणाम् । तनीयान् प्रथमानाम् । उभौ हचतुर्थानाम् । **संनिवेशोऽन्यः प्रत्याहारार्थः** । वर्णोऽनुबन्धो व्यञ्जनम् । याव० पराणाम् । उद्देश= showing letters in comman order. उपदेश=showing them in a particular order.

3-5 यावतिथः—पराणाम्० Cf. Pāṇini I. 1. 71. But we do not find any pratyāhāra in Ṛktantra. This shows that originally this प्रपाठक formed part of some ancient व्याकरण, but later on was adopted by the compilers of our text as an introduction to the text.

-6-7 This was the order of letters adopted by औद्व्राजि and शाकटायन for their pratyāhāras. Note the difference between this order and that of पाणिनि and his followeres. For a brief statement on the order of letters in the Prātiśakhyas cf. पार्षदवृत्ति on the first Sūtra of RPr. and M. D. Shastri. Int. to the RPr. p. 16.

-10 अकारघोषाणाम्. Cf. आहुर्घोषं घोषवतामकारमेकेऽनुस्वारमनुनासिकानाम् RPr. XIII. 15, which means that the voice in *g*, *j*, ḍ, *d*, *b* is due to the sound of *a*.

हकारस्तु घोषवताम्. Cf. घोषिणां घोषिणीव RPr. XIII. 17, which means that *h* forms the second half of the voiced aspirates i. e. *gh*, *jh*, ḍh, *dh*, *bh*. This is supported by the evidence of words like hita from √dhā jaghāna from √han and tad-dhi for tad + hi. Similarly jihvāmūlīya and upadhmānīya, the two voiceless breathings are regarded to form the second half of the voiceless aspirates i.e. *kh* and *ph*. Cf. Macdonell, Vedic Gr. p. 50. 55, Whitney, TPr. II. 47.

3-11 Is not clear to me.

3-15 ब्रह्मराशिः Cf. VPr. VIII. 15. पतञ्जलि 1. 1. 2: 132.

1 This rule is meant to cover all sorts of sandhis found in the SV. But here our treatise is making short shift of a subject which occupies long passages of other Prātiśākhyas and has cost their outhors a vast deal of labour. This is a clear admission of the unwillingness to cope with the intricacies of Vedic grammar. Let us now examine examples given by the commentator. सहर्षभाः Rule 85 is counteracted. अनापत्तिः requires सह ऋषभाः and B. actually reads सह ऋषभाः but cf. the comm. on 101. गो ऋजीकम् Pragṛhyasañjñā. Cf. RPr. II. 74. गव्यूतिम्. Cf. गोर्यूतौ छन्दस्युपसंख्यानम् on Pāṇini VI. 1. 79. उषर्बुधः, सबर्दुघाम्, (sabas) do not come under 116. Cf. RPr. I. 80. 103; Benfey, SV. Einl. XLII. सम्राजम्. 183 is counteracted. Cf. RPr. IV. 23; Pāṇini VIII. 3. 25. ऋतीषहम्. Cf. 238; RPr. IX. 27, 28; Padap. ऋती । सहम् । (Benfey, SV. LX). तुविकूर्मिम्.

ह्स्वाभावः. Cf. SV. II. 79. प्रतीव्यम्. (प्रति । व्यम्) cf. the comm. on 258. परीणसि. RPr. IX. 10; ऋतावृधः, तुग्रियावृधम् RPr. IX. 11. 23. ऋतावसो RPr. IX. 1. दूरात्. Padap. दुः । आत् on SV. I. 219. दूरे. Padap. दुः । ए, but see दूः । ए on SV. I. 53; Benfey, SV. lix. चर्षणीधृतम् is covered by 238 and is actually cited by the commentator. Cf. RPr. IX. 8. श्रुतकक्ष. I do not know which sūtra is counteracted here. 247 is out of question, because *a* of श्रुत is not anudātta. दुष्ष्वप्न्यम्. णत्व (213) is counteracted. षत्व is provided, because in the matter of षत्व and णत्व *dus* is not *upasarga*, cf. दुरः षत्वणत्वयोरुपसर्गत्वप्रतिषेधो वक्तव्यः on Pāṇini VIII. 4. 16, and so 279 is not applicable here. In the RV. षत्व is provided by RPr. V. 1, and णत्व is refused by V. 47. See also Pāṇini VIII. 3. 111. In परीणसि, दुरोणयुः, स्वर्णरम्, गिर्वणः, ṇ is provided, because these are not *ekapada* like गिरीणाम् and so are not covered by 272. But this difficulty does not arise in RPr. V. 40 (ऋकाररेफषकारा नकारं समानपदेऽवगृह्ये नमन्ति । अन्तःपदस्थमककारपूर्वा अपि संध्याः ॥). For प्रणेतः, परीणसि cf. RPr. V. 56. नृमणाः. Cf. Pāṇini VIII. 4. 26, for वृत्रहणा VIII. 4. 11. In गोषाता, अनुष्वधम् etc. षत्व is provided, because the same are not coverd by 276–286. For गोषा cf. Pāṇini VIII. 3. 108. सुष्टुतिम् is covered by 279, hence its mention is superfluous. Cf. RPr. V. 12; Pāṇini VIII. 3. 65. In नृषह्मा-नृषाता षत्व is provided. They are however covered by RPr. V. 1. For lengthening in नृषाहम् cf. RPr. IX. 47. आनुषक् seems superfluous. Cf. 279. इत् सुभृ॰ (=इत्सुभृतो) has nothing to do with षत्व and 'हविष्मद्भिः' in the fourth pāda is covered by 283. In पुरुष्टुत cerebralisation takes place. (Pāṇini VIII. 3. 65) In विष्ठाः (RPr. V. 12), निषत्तम् (Pāṇini VIII. 3. 66), विष्वक्, आनुष्टुभस्य, (VIII. 3. 65), विष्कभिते (VIII. 3. 77), सुष्टुतः, अतिषाहः (not covered by VIII. 3. 70) षत्व is provided. For नेष्टाम्. cf. RPr. V. 22. ऋतीषहम् . Cf. Pāṇini VIII. 3. 109. दिद्यु सदा 281 is counteracted. इन्द्राग्नी, इन्द्रपानः are not *ekapada*, hence their mention is superfluous. In इन्द्रपानः RPr. V. 43 counteracts V. 40. See also Pāṇini VIII. 4. 9-10. the mention of सोमेसोमे, सुतेसुते, हृदिस्पृशम्, गोसखा seems superfluous, because they do not come under 276–286. For सोमेसोमे सुतेसुते in the RV. cf. RPr. V. 28. गोसखा. Cf. गोषखा in RV. 8. 14. 1, but गोसखा in RV. V. 37. 4 cited by RPr. V. 27. हृदिस्पृशम्, पुरुस्पृहम्. Cf. RPr. V. 23 which counteracts V. 21.

2 Our commentator nowhere includes protracted vowels. The same sounds

are defined as kaṇṭhya by RPr. I. 38, 39. CA. I 19. The Vpr. 1. 71. states them to be formed in kaṇṭha but by the middle of jaw as organ. The TPr. II. 46 declares only *h* and visarjanīya as produced by kaṇṭha and then says (II. 47, 48) that some hold that *h* has the same position as the beginning of the following vowel, and visarjanīya has the same position as the end of the preceding vowel. This statement is noteworthy in as much as it is the peculiarity of the aspiration that it is an emission of unintonated breath through the same position of the mouth organs by which the following intonated sound is produced. This also hints at the phonetic value of the visarjanīya, showing it to be a mere uncharacterized breathing, a final *h*. Cf. Whitney, TPr. II. 47; CA. 1. 19.

3 Cf. RPr. 1. 40 which notices that some call *h* and visarjanīya chest sounds. Cf. Pāṇinīya Śikṣhā 16.

4 It is peculiar that the commentary does not include jihvāmūlīya in the list, while it names upadhmānīya in 9. The correct reading seems जिह्वामूलीया जिह्वामूलस्थानाः. CA. I. 20 includes ṛ vowels, the guttural mutes, the jihvāmūlīya spirant and the vowel ḷ. The same are stated by RPr. I. 41 to constitute the class of jihvāmūlīya. The VPr. states the same with the exception of ḷ to be formed at the base of the tongue (1. 65) by the base of the jaw (1. 83). The TPr. II. 35, 44 includes in the series only the guttural mutes and spirant, but reverses the relation of position and organ. As for the ḷ vowel the VPr. I. 69 and Pāṇinīya Śikṣā make it dental. Cf. Macdonell, Vedic Gr. P. 25.

ऋ ॠ The vowel ṛ is pronounced as ri (Wackernagel, Altind. Gr. p. 31) and this pronunciation is old is shown by the confusion of the two sounds in inscriptions and mss. (Benfey, SV. Einl. XLIV; Oertel, Synt. of Cases etc. I. P. 241) as well as the reproduction of ṛ by *ri* in the Tibetan script. Macdonell, Vedic Gr. p. 8; Wackernagel, Alitind. Gr. I p. 28. But ṛ was originally pronounced as vocalic r. The RPr. XIII. 34, VPr. IV. 146, CA. I 37, 71 describe it as containing *r* which according to the RPr. (XIII 34.) is in the middle.

ऌ. Like ṛ this wowel also was originally a vocalic l. For details see Bhaṭṭoji, Śabdakaustubha 1. 1. 2: 62; Wackernagel, Altind. Gr. I p. 31.

5 Our treatise does not include *ai* in the series, while other Prātiśākhyas do. Cf. CA. 1. 21., RPr. 1. 42. They are described by the VPr. (1. 66) as formed upon the palate by the middle of the tongue. The TPr. 11. 36. makes the same definition of the *c* series and ś, but holds (11-40) that *y* is formed upon the palate by the middle and end of the tongue. TPr. does not include any vowel in the class.

For the two distinct series of palatals and their detailed treatment see Macdonell, Vedic Gr. P. 26-34; Wackernagel, Altind. Gr. I. pp. 138-164. For the description of *e* diphthong see Mac. Vedic Gr. p. 9; Wackernagel, Altind. Gr. I. p. 35-39. For the meaning of diphthong and its pronunciation see Daniel Jones, An Outline of Eng. etc. pp. 57-59.

6 Cf. CA. 1. 22; RPr. 1. 43; TPr. 11. 37. 44; VPr. 1, 67, 78; and TPr. 11. 37. The cerebrals seem of Austric origin. Cf. A. C. Woolner's paper on it.

7 Cf. CA. 1. 24., VPr. 1. 69 adds (ḷ, ḷ, ḷ3) to the class which it defines (1. 76) as formed at the teeth by the tip of the tongue. According to RPr. 1. 44, 45 the class is composed of *l*, *s*, *r*, besides the *t* series and is called dantamūlīya. The TPr. declares the same letters, except *r*, as formed dantamūleṣu, the *t* series and *s* by the tip of the tongue (11. 38, 44) and *l* by the middle of the tongue lip.II. 42. According to Whitney this description is more accurate, since the contact by which dentals are produced is not upon the teeth themselves, but just at their base or behind them. Cf. CA. 1. 24. Our treatise does not include ḷ in the list. See also Macdonell, Vedic Gr. p. 35; Wackernagel, Altind. Gr. I pp. 177-179.

8 Cf. CA. 1. 28. and the commentary. Prātiśākhyas are at variance with reference to this sound. The RPr. 1 45 declares *r* with other dentals as dantamūlīya, but adds (1. 46) that some hold it to be *varsvya* gingival. The VPr. declares it as produced at the roots of the teeth (1. 68) by the tip of the tongue (1. 77); the TPr. 11. 41. by the tip and middle of the tongue at a point close behind the roots of the teeth. The Pāṇinīya Śikṣā (17) alone declares it to be mūrdhanya. Thus all the Prātiśākhyas ignore its relationship with cerebral mutes and with r̥. But according to the euphonic system *r* is carebral, and can hardly be supposed to have been uttered otherwise than with the tip of the tongue reverted into the dome of the palate, to the cerebral position. Cf. Whitney, CA. 1. 28.

9 CA. 1. 25, and RPr. I. 47 agree with our treatise. The VPr. 1. 70. also declares the same sounds as produced upon the lip (1. 70) and by the lip, but adds (1. 71) that in the utterance of *v* the tips of the teeth are employed. With reference to *v* the TPr. 11. 43 makes the same specification. For details see Whitney, CA. 1. 25. See Macdonell, Vedic Gr. p. 37; Wackernagel, Altind. Gr. I. pp. 181-184.

12 For Yamas see note on 2 and the important statement of Bhaṭṭoji in Śabdak. 1. 1. 4: 143. 144. By Anusvāra our treatise takes both ह्रस्व and दीर्घ. The word nāsikya has not been satisfactorily explained by the commentators of the Prāti-

śākhyas, so much so that on RPr. I. 26 we do not even know the correct reading before 'इति नासिक्यः.' M. D. Shastri accepts the reading ँइति नासिक्यः and gives the following variants in footnotes:—ँहुं इति वा नासिक्यः (२) ॐ इति नासिक्यः (३) ०इति नासिक्यः (४) इति नासिक्यः corrected to ङ ञ ण न म इति नासिक्याः. The commentator of VPr. does not explain the term on I. 74. Not knowing the real meaning of नासिक्य the commentator of CA. has committed a blunder on I. 26.

The real meaning of नासिक्य however seems to be the *insertion* (called nāsikya) after h and before a following nasal. Cf. CA. I. 100; TPr. XXI. 14. The RPr. I. 48 and VPr. I. 74, 80 describe its mode of pronunciation and VIII. 13 (ँहुं इति नासिक्यः) speaks of it again among the constituents of the spoken alphabet. Our treatise (2. 13) हुमित्यनुनासिकः may therefore be emended to हुं इति नासिक्यः.

For the difference between a *yama* and the nāsikya cf. Whitney on CA. I. 100.

RPr. I. 48 precisely agrees with our treatise. The VPr. I- 74 describes the same sounds as produced in the nose, and states (1. 80) that their place and organ of production is the same, adding further (I. 82) that the Yamas are uttered with the root of the nose.

13 Cf. TPr. 1. 27; VPr. 1. 64.

14 Cf. TPr. 1. 14; RPr. 1. 12.

16 Cf. RPr. 1, 13; CA. 1. 10; VPr. has nothing analogous and does not employ the terms soṣman and anūṣman. The term ūṣman literally heat, hot vapour, steam, designates in the grammatical language all those sounds wich are produced by a rush of unintonated breath through an open position of the mouth organs, or whose utterance has a certain similarity to the escape of steam through a pipe. Cf. Whitney, CA. 1. 10.

18 For corresponding rules cf. RPr. I. 63; TPr. XV. 6 and Pāṇini VIII. 4. 57 which closely resembles the rule of RPr. and teaches the same thing by one Sūtra for which our treatise has two (18-19). The same fact may be noted in Sūtras 156-157 for which Pāṇini has only one VI. 1. 132.

The operation of the rule was perhaps general in bhāṣā as well as in the Veda. But in classical Sanskrit it has since long become obsolete, though theoritically its existence has ever been admitted and Bhaṭṭoji actually turns the fifty four forms of saṃskartā into 108 by applying the rule (VIII. . 57) to them. The phenomena is however common in Prakrit, particularly in Pāli. Cf. Kuhn. Beitrage. 58. 63; Müller, Jainpr. 37.

In Vedas this is often met with in *pluta*. Cf. vindati 3 m. RV. 10. 146. 1; mamā3 m. TS. 7. 4. 20; vi-

veśā3 m VS. 23. 49; babhūvā3 m. AV. 10. 2. 28; tapati3 m. AB. 6. 35. 4.

In the RV. we find *a* and ā nasalised (RPr. II. 67) in words which are not in actual pause, but at a particular *virāma* in the *pāda* and occur invariably before a word beginning with a vowel (see note on 71). For details see Wackernagel, Altind. Gr. I. p. 302. The statement of Whitney that "the operation of the rule is confined to *pada text* only" (TPr. XV.6) is baseless and wrong.

19 The scope of this Sūtra is covered by RPr. I. 63 and TPr. XV. 6.

20 A consonant in pause belongs to the preceding vowel. The equivalent rules of the other treatises are RPr. XVIII. 33; TPr. XXI. 3; VPr. I. 101. The observation is on the whole sound. The final consonants in Sanskrit were implosive, so that they eventually disappeared in Pāli and Prakrit. With so much laxity in their articulation they were not likely to be independent syllables. Cf. Siddheśvara, Critical Studies etc. p. 63. It is to be noted that the treatment of syllabic division is meager in our treatise.

21 *(a)* The name *abhinidhāna* is applied to the mute which arises from doubling and is inserted before a mute. The author of Tribhāṣyaratna on TPr. XIV.9 explains the word by *abhinidhīyate āropyate iti* which is set down against, and does not take notice of the doctrine of *abhinidhāna* as a peculiar and imperfect utterance of certain letters in certain situations, which plays so prominent a part in the phonetic systems of the RPr. and CA. We may, however, bearing that doctrine in mind, conjecture with some plausibility that the word here not only signifies an *insertion*, but designates also a peculiar quality of the inserted letter. For the meaning of the word cf. Whitney TPr. XIV. 9; CA. I. 43; for a detailed discussion on *abhinidhāna* cf. S. Varma, Critical Studies, pp. 137-147.

(b) In words like *arkkam*, the consonant following the *r* or the *h* is doubled, and the former of the two, which is regarded as the one that owes its existence to the *krama* or duplication is to be reckoned as belonging to the preceding syllable. Cf. CA. I. 58; VPr. I. 104. The TPr. XXI. 5 teaches that a consonant not combined immediately with a vowel belongs to the preceding syllable. This would leave only the final member of any group to be attached to the following vowel. RPr. I. 26 is meant for a case in which the consonant following the *r* is itself succeeded by another. For details see Siddheśvara on syllabication of *r* plus double *plosive*. Critical Studies etc. pp. 69-71; Wackernagel, Altind. Gr. I. p. 278.

22 It is a general rule that the first member of a consonant group will

belong to the preceding vowel. Thus *mukta* will be divided as *muk-ta* and not *mu-kta*. The fact that Sanskrit had predominant tendency to this syllabic division is shown by the doubling which the initials of Sanskrit consonant-groups undergo. The most general rule of doubling is that the first member of a consonant group, if preceded by a vowel, is doubled (RT. 269). For corresponding rules of other treatises see TPr. XXI. 4; CA. 1. 56; VPr. I. 102; and RPr. XVIII. 35 and I. 25, which allows it to be counted either with the preceding or following syllable. For details see Whitney, CA. I. 56 and TPr. XXI. 4.

23 Cf. RPr. I. 25; XVIII. 34; CA. I, 53; TPr. XXI. 6. The question of the syllabication of the *anusvāra* is closely bound up with the question of its phonetic value, regarding which, however, there was no agreement among the ancient grammarians. Some held it to be a pervading nasalization of the preceding vowel; others, a nasal addition to the preceding vowel. The former view is adopted by CA. which acknowledges only nasal consonants and nasal vowels and entirely ignores any such constituent of the alphabet as the *anusvāra*. In this case the question of its syllabication was simple, the nasalized vowel itself forming a complete syllable as in *takram*. The RPr. 1. 5 and VPr. declare *anusvāra* as nasal appendage to the vowel; the latter (VPr. IV. 147-8) gives directions as to the quantity belonging to each element. In this case, when the *anusvāra* was not a pure nasalized vowel, but contained in a more or less degree, a consonantal element, it was open to question whether it belonged to the preceding or the succeeding vowel; hence the necessity of the above rule, according to which the *anusvāra* belongs to the preceding vowel. The TPr. takes no distinct and consistent ground upon the question, whether the *anusvāra* consists in a nasalization of the vowel or in a nasal consonantal element following the vowel. It however takes prevailingly the view of the RPr. but lets the otherwise appear here and there. For instance in TPr. XXI. 6 *anusvāra* appears with the distinct value of a consonantal element following the vowel, but not as a full consonant. See also TPr. X. 11; XV. 1-3. Thus we have seen that, although the authors of the Prātiśākhyas differed as to the phonetic value of the *annsvāra*, yet they were unanimous in declaring it to belong to the preceding vowel. For details of the syllabication of the *anusvāra* cf. Siddheśvara, Critical Studies etc. pp. 81-83. Our treatise differentiates between *anusvāra* and *raṅga* and obviously regards *anusvāra* as a consonantal element (see 185).

For the dual *anusvārau* cf.—

ह्रस्वादग्रे भवेद्दीर्घो दीर्घादग्रे भवेल्लघुः ।
संयोगे च परे ह्रस्वः सिंह्यासि निदर्शनम् ॥
अनुस्वारो द्विमात्रः स्याद्वर्णाव्यञ्जनोदये ।
ह्रस्वो वा यदि वा दीर्घं देवानांहृदये तथा ॥

YājñavŚ. 63–65, 138–142; PārŚ. 30–35.

24 The first portion of the rule is included in 20. The negative here implies a direct reversal of 20. Cf:-

यवौ तु रेफसंयुक्तौ रेफ आद्यो भवेद्यदि ।
पूर्वाङ्गं तद् विजानीयात्सूर्यं पूर्वं निदर्शनम् ॥
यवौ तु रेफसंयुक्तौ विरते च भवेद्यदि ।
पराङ्गं तद् विजानीयात्तरो हर्येति लक्षणम् ॥

25 The positive side of the rule is included in 20. It rather denotes a denial of adjunction of the second sparśa to the preceding vowel, and hence implies adjunction to the one that follows, since the consonant cannot stand by itself. Thus the division in *sakhyam* (sakkhya) would be *sak-khyam* and so on. Cf. TPr. XXI. 7.

26 Cf. RPr. 1. 23; CA. 1. 55; TPr. XXI. 2; VPr. 1. 100. This general rule is equivalently stated by all Prātiśākhyas. The matter of syllabication seems of pretty pure theory. The only practical bearing it can have must be in determining whether such and such a consonant shall receive one or another accent, as being that of the preceding or of the following vowel. Cf. Whitney, CA. 1. 55.

27 Cf. RPr. 1. 37; CA. 1. 49; VPr. 1. 48. TPr. offers nothing corresponding.

28 RPr. I. 34; TPr. I. 37; VPr. I. 59, agree in assigning half a *mora* as the length of a consonant. CA. I. 60, however, assigns one *mora* as the length of a consonant. Our treatise makes an option between the two.

31-33 The idea underlying the grouping of sounds into short, long and ultra-long was said to be duration. Cf. P. Śikṣā 11. From the point of view of duration human speech was divided into three kinds: i. e. *quick*, *intermediate* and *slow*. (See RPr. XIII, 46. 49. TPR. XXIII. 20). The quantity of sound in *intermediate* speech was one third more than in *quick* speech, the ratio being 9 : 12; the quantity in *slow* speech was one third more than in *intermediate* speech, the ratio being 12: 16. Cf. RPr. XIII. 48 with Uvaṭa's note. But authorities differ on the axact ratio of quantity between the three *vṛttis*. Thus while our treatise declares the proportion 3: 4: 5, Uvaṭa (RPr. XIII. 48) mentions some authorities holding the proportion 16: 20: 25.

Thus Kaiyaṭ on Patañjali 1. 1. 9; 517 says :—

द्रुतं श्लोकमृचं वोच्चारयति वक्तरि नाडिकाया यस्या नव पलानि स्रवन्ति तस्या एव मध्यमायां वृत्तौ द्वादश पलानि स्रवन्ति । नवानां त्रिभागस्त्रीणि पलाणि तदधिकानि नव द्वादश संपद्यन्ते । विलम्बितायां तु वृत्तौ षोडश पलानि स्रवन्ति ।

For the three *vṛttis* cf. Kātyāyana V. 4, 5 on Pāṇini 1. 1. 70

and V. 1—5 on Pāṇini 1. 4. 109 with Patañjali on it. For the conception of *vṛtti* in modern phonetics see Sievers, Phonetic 639. p. 231. For details see Wackernagel, Altind. Gr. I. p, 280.

Grammarians prescribed the use of these vṛttis under different conditions. According to RPr. XIII. 49, *quick* speech should be used in Vedic recitals, *intermediate* in business and *slow* during instruction.

When the question of determining the standard of quantity arose, the *intermediate* speech was selected as the basis, because presumably it represented ordinary conversation. For details see Siddheśvara, Critical Studies etc. p. 172.

34 The pause between two individual sounds had a duration of very infenitesimal time. Cf. Vyāsaśikṣā, 'virāmo varṇayor madhye' pyaṇukālo'pyasaṃyute' which attributes a quarter of a *mora* to the hiatus between two 'individual sounds. Kālanirṇayaśikṣā contests this wiew. Cf. Siddheśvara, Critical Studies, etc. p. 186.

Aṇu: the minimum standard of quantity was called aṇu, which could not be perceived by the senses. Cf. 'indriyāviṣayo yosāvaṇurityucyate budhaiḥ'. ŚambhuŚ. The Lomaśīśikṣa (ŚS. 462) compares the aṇu to a particle reflecting the sun's rays:–sūryaraśmipratīkāśā kaṇikā yatra dṛṣyate |

aṇostu tat pramāṇaṃ syān mātrā tu caturāṇavat|| Next to this comes *paramāṇu* which is just perceptible (cf. Vyāsaśikṣā, 'mātrādhaṃ vyaktamātrakam'). See also VPr. I. 61 (paramāṇvardhamātrā). Next to *paramāṇu* comes mātrā. The quantity of a *mora* was compared by Vyāsa śikṣā to a snap of finger, by the Nārada Ś. to a twinkling of the eye, by same authorities to a flash of lightning, and by the RPr. to a note of the woodcock. Cf. S. Varma, Critical Studies etc. p. 177.

'Ṛgvirāmaḥ padavirāmo vivṛttivirāmaḥ samānapadavivṛttivirāmastrimātro dvimātra ekamātrordhamātra ityānupūrvyeṇa'|| TPr. XXII. 13. Cf. also YvŚ. 11, 12.

37 (a) The *versepause* is of three *moras*, that is, the quantity of the pause at the end of a verse is of three *moras*. 'ubhā vājasya sātye huve vām | ' Our treatise (37) seems to declare the quantity of this pause only two *moras*.

36 (b) The *pada pause* is of two *moras;* of the pause of two *moras* in Pada text, between the padas the example is 'iṣe-tvā; ūrje-tvā'. Our treatise declares only one *mora*. As for the *avagrahapause* it seems of two *moras* according to the TPr. while RPr. (I. 28) and VPr. (V. 1) declare it to be of one *mora*. This well accords with our treatise (36).

35 (c) Pause for hiatus is of one *mora*. 'sa idhānaḥ, tā enam, ta asmāt'. Our treatise (35) declares only half *mora* between the two vowels, be they short or long. This accords with RPr. II. 4 which

prescribes half a *mora* for vivṛtti(= svarāntaram). Uvaṭa is more specific on this point. He says :—

'tatrāyaṃ vivṛttervibhāgastriprakāraḥ | ubhayato hrasvā pādamātrākālā | pra-ṛbhubhyaḥ. (RV. 4. 33. 1) | ekato dīrghārdhamātrākālā | nū itthā (I. 132. 4) | ubhayato dīrghā pādonamātrākālā | tā īm vardhanti (I. 155. 3) | But cf. the peculiar statement of Kaiyaṭa, 1. 1. 4: 201 which seems the basis of the following statement of Bhaṭṭoji—'yattu prātiśākhyāntaramardhamātrovagrahaḥ iti tattu sarvatra saṃhitāyāmardhamātrākālasya sattvāt tatotirikto' rdhamātrākālo' vagrahestītyevaṃparamataḥprātiśākhyayoravirodhaḥ'Ś.Kaustubha 1. 1. 4: 139. He is wilfully overlooking here the sharp differences that existed between the Prātiśakhyas, and in fact it was these differences that led to the composition of so many Prātiśākhyas (= pratiśākhaṃ bhavam).

(d) Pause for hiatus in the interior of a word is of half *mora*. 'pra-ugam'. The commentator quotes a couple of verses on TPr. XXII. 13 laying down four sub-divisions of the pause of hiatus, and assigning them different quantities: that between a short and long vowel is *vatsānusṛti*, and is one *mora* long; that between a long and following short is *vatsānusāriṇī*, of the same length; between two short vowels, '*pākavatī*, three quarters of a *mora;* between two long vowels, *pipīlikā*, a quarter *mora* only. Compare it with Uvaṭa's remarks on RPr. II. 4, quoted by S. Varma in Critical Studies. p. 186.

As regards the nature of hiatus, the commentary on Vyāsa śikṣā, 'virāmaḥ tūṣṇīṃbhūtaḥ kālaḥ syāt', defines it as a 'time of silence. But this goes against the Indian theory of continuity of sounds so strongly maintained by Patañjali (on P. 1. 4. 109) and others. Nor there is any proof to presume that the hiatus was accompanied by a glottal stop. By hiatus then the ancient grammarians may have meant a glide between one sound and another, and this is in a way confirmed by RPr. II. 4 which assigns only a quarter of a *mora* (time of a *svara-bhakti*) to the hiatus. For details see S. Varma, Critical Studies. pp. 185–187.

39 Bhakti = division of a sāman. See Lāṭy, VI. 1. 14; Drāhy. III. 4. 12; Simon PpS. 522.

The chants of a sāman are in a mode or modes, and, therefore, could only be sung in unison. At the sacrifices, the Sāmaveda priests whose business it is to perform the musical part, do not sing in unison except the *nidhana* or finale which consists usually of one, seldom of two syllables. The rest of the chant is divided into sections of which the first is :—

(I) Hiṃkāra : the syllable *hum*, (which so often occurs in the Sāman, was called originally, as the Brāhmaṇas prove,

'hiṃkāra' Bur. Ārṣeyabr. Introduction XLVII) is sung by all priests (Sāyaṇa, SV. p. 54) or by three singers (Sāyaṇa on PVB. II. 1. 1.)

(II) Prastāva. It is sung by the Prastotṛ. It is dealt with in general part (PVB. I. 3–13) and in a special one (1. 34-35).

(III) Udgītha. It is sung by Udgātṛ.

(IV) Pratihāra. It is sung by Pratihartṛ. It is dealt with in general part (PVB. 1. 36.–1. 62) and in a special one (1, 63–2, 81).

(V) Upadrava. It is sung by Udgātṛ.

(VI) Nidhana : or finale is sung by Prastotṛ, Udgātṛ and Pratihartṛ. For the various kinds of nidhanas see Sāy. on PVB. X. 10. 1. Nidhana is dealt with in a general part (PVB. 2, 82–110) and in a special one (2. 111–120).

(VII) Praṇava. The syllable Om.

The real Bhaktis are five i.e. prastāva, udgītha, pratihāra, upadrava, and nidhana. For the theory of Bhakti according to the explanation in the Pañcavidhasūtra cf. The Vedic Chant pp. 58–70 and Simon PpS. 522. See also B. Faddegon, Ritualistic Dadaism. Acta Orientalia V. 1226. p. 185.

40 Cf. RPr. I. 20; CA. I. 59; VPr. I. 55, 56, and TPr. I. 33 which makes ṛ and ḷ, the standard of a short vowel and Pāṇini 1. 2. 27 which makes u ū and ū 3 the standard of short, long and ultra-long vowels. RPr. XIII. 50 attempts to fix the length of the short, long and ultra-long vowels by comparing them with the cries of certain birds, a fact implied in Pāṇini 1. 2. 27. Cf. 'kukkuṭarute akāra ekadvitrimātratva prasiddherakārādayo noktāḥ' Nāgeśá ŚŚ. on this sūtra. The idea underlying the grouping of sounds into short, long and ultra-long was supposed to be duration. Cf. ŚS. 379.

41 Svaritavinata. It should be noted that the Gānas are not accented in the ordinary sense of the word, or like the other Vedas; but that the marks which form such a prominent feature in the text are actually musical notes.

They are seven and their names differ. Sāmavidhānbrāhmaṇa (I. 1. 8: 5) gives *Kruṣṭa*, *prathama*, *dvitīya*, *tṛtīya*, *caturtha*, *pañcama*, and ṣaṣṭha or *antya*. These correspond to the ṣaḍja, ṛṣabha, gāndhāra, madhyama, pañcama, dhaivata and niṣāda of usual Indian music, but in reverse order, i.e. the first note of the Hindu music is the fourth of the Sāma priests and the scale ascends the reverse of the scale of the last. In S. India the names of these Prakṛti Notes are *prathama*, *dvitīya*, *tṛtīya*, *caturtha*, *mandra* (5th, cf. Burnell's note in Arbr. XLIII) *anusvārya* (6th) and *atisvārya* (7th). Besides these there are seven others which indicate constantly

recurring groups of notes. These are :—

(1) Preṅkha : which adds two *moras* to the preceding syllable and ends with the second *svara*. It is marked 2̄. For the conformity and discrepency between the Pūrvagāna and the Uttaragāna with reference to the use of the sign 2̄, see Vedic Chant, pp. 44-47.

(2) *Namana*: it consists of the first three notes (i.e, one, two and three).

'praṇataṃ tat svaritacaturthādimandrāntam' (Comm. on Shpbr. II. p, 20) indicates that there is a difference between *namana* and *praṇata*.

(3) Karṣaṇa: see note on 46.

(4) *Vinata* : is marked by *vi* or *s* and consists of 1 and 2; where *Vinata* occurs in the Grāmageyagāna *preṅkha* is put in the Ūha. For the significance of *vinata*, cf. Vedic Chant pp. 45-46; Simon PpS. 522.

(5) *Atyutkrama*: 4565. This *vikṛti* is an embellishment.

(6) *Saṃprasāraṇa*: 2345. This also is an embellishment.

(7) *Abhigīta* : this consists in a repetition of the note with a short *a* ; it appears to be marked in the Bibliotheca. Indica. ed. by 7. See Bur. Arbr. XLLV.

Svarita: mandrasvara. Cf. N. on PpS. 1. 2 *'svaritaśabdena mandrasvara ucyate ;* on 8. 232 *'svaritasvarāntam = mandrasvarāntam.* But the Comm. on Shpbr. II p. 20. *vinataṃ tatsvaritacaturthādimandrāntam* shows that svarita is the third. See also Whitney on TPr. XXIII. 16. For *vinata, pranata,* and *abhigīta* see the comm. on Shpbr. II. p. 20 :—

Ārcikasaṃhitāyāṃ sarvatrāvināmitāni punarapraṇāmitāni akṣarāṇi paṭhitāni, atra gānavidhau kvacit kvacidvināmitāni praṇāmitāni ca geyāni | vināmita śabdena vinataṃ praṇāmitaśabdena praṇatam | vinataṃ prathamādidvitīyāntaṃ praṇataṃ tat svaritacaturthādimandrāntam | abhigītaṃ dvitīyādiprathamāntaṃ tathā vinatapraṇatayorante' rdhamātrā nīcena svarena bhavatyucce'pyardhā dīrghe hrasve'rdham||

(b) For the Sāman tones and sounds of animals see NārŚ. which connects the music with the sounds of animals. It runs :—

ṣaḍjaṃ vadati mayūro gāvo,
rambhanti cārṣabham |
ajāvike tu gāndhārau,
krauñco vadati madhyamam ||
puṣpasādhāraṇe kāle,
kokilā vakti pañcamam |
aśvastu dhaivataṃ vakti,
niṣādaṃ vakti kuñjaraḥ ||

ŚS. p. 407; also Saṃgītaratnākara 1. 3. 48. Here the author of the Śikṣā is perhaps analysing the microcosmos viz. the common sounds of animals, with the microcosmos viz. the tones of the human gamut. For details cf. Simon

PpS. Einl; S. Varma, Critical Studies. Chapter X (The Nature of Accent).

(c) Sāman tones and the accentuation of the spoken language:—

Burnell in the Introduction to his Arbr. (XLII) does not see any appreciable connection between the Sāman tones and the accent. Simon on the other hand, is inclined to believe that there was a clear connection between the two (PpS. 524). The Indian commentators put together the *svaras* of the Chandogas and the accent of the spoken word. Cf. Uvaṭa on RPr. XIII. 44; the Comm. on PpS. 1. 2: *svaritaśabdena mandra svara ucyate*; on 8. 232 *svaritasvarāntam = mandrasvarāntam*; on 8 232: *udāttatvādvṛdhe svaraḥ*. See also the four ślokas from Āryanyakastobha quoted by Bur. in his Introduction to Shpbr. XIX. The Author of the Vedic Chant (39-41) has instituted a comparative study of (a) mononomial stobhas consisting of two syllables (b) the polyssyllabic mononomial stobhas and (c) stobhas which consist of phrases, and has arrived at the conclusion that "there is in principle a connection between the word accent and melodic movement of the SV."

2 Cf. RPr. I. 27.

3 There is no discordance among the Prātiśākhyas upon this point. Cf. RPr. I. 29; CA. I. 61; VPr. I. 57; TPr. I. 35. Ajātaśatru also declares two mātrās for dīrgha.

44 Note the use of vṛddham. Our treatise nowhere uses the term *pluta*. See RPr. I. 30; CA. I. 62; VPr. I. 58; TPr. I. 36. Ajātaśatru says that a vṛddha syllable = 3 mātrās. For details see Bur. Shpbr. XX. In the chant there was an emphasis on vṛddha syllable.

45 For *vaisvarya* cf. Vivṛti on 53:— 'vaisvaryaṃ coccanīcāṃśayormadhye sphuṭa śabdādubhayasādhāraṇam na svarāntaram' etc.

46 A vowel is a syllable. Cf. VPr. I. 99; RPr, XVIII. 32 which states explicitely that a vowel, whether pure or combined with *anusvāra* or combined with consonants, is a syllable. See also RPr. I. 19. that both the short and the long vowels are syllables. On the Vārtika *'varṇaṃ vāhuḥ pūrvasūtre'* Patañjali states *'athavā pūrvasūtre varṇasyākṣaramiti sañjñā kriyate'* MBh. 1. 1. 2: 131. Kaiyaṭa glosses it with *pūrvasūtre | vyākaraṇāntare 'varṇā akṣarāṇīti' vacanāt. varṇā akṣarāṇi* is not found in RPr. XVIII. 32; VPr. I. 99; CA. I. 93 and our treatise 46. But we know from Bhaṭṭāra Harichandra that the Aindra grāmmar used the term *varṇa* instead of *akṣara* and that this grammar opened with the sūtra "*atha varṇasamūhaḥ*." Cf. his Nyāsavyākhyā, Sūtrasthānam (Caraka. p. 58 just published) which runs;—

'śāstreṣvapi 'atha varṇasamūhaḥ' iti Aindra—vyākaraṇasya | 'athāto dharmaṃ vyākhyāsyāmaḥ' iti

Vaiśeṣikadarśanasya ca' and so on. I suspect here that Kātyāyana, Patañjali, Kaiyaṭa and their followers are referring here to Aindra Vyākaraṇasūtra and we may not be very far from the mark if we assume that *pūrvasūtre* here stands for *prathamasūtre*.

Both the RPr. and the VPr. place this rule at the head of the rules for syllabication. Cf. Uvaṭa on RPr. I. 22:—

evam aṣṭau samānākṣarāṇi (1. 1) ityādinā varṇasamāmnāyamanukramya tataḥ 'sarvaḥ śeṣo vyañjanāni (1. 6) ityādinā vyañjanagatāḥ sañjñāḥ kṛtvā anantaram—ojaḥ-svarāṇām (1. 17) ityādinākṣaragatāḥ sañjñḥ kṛtvā adhunākṣaravyañjanasaṃnikarṣe kim kasyāṅgamityetannirūpaṇāyāha 'anusvāro vyañjanaṃ cākṣarāṅgam, iti || Our treatise on the other hand has already shown the rules (see also CA. I. 55–58) for syllabication probably because it thinks that the difficulty about syllabication arises with regard to the consonants and *anusvāra* alone and not with regard to the *akṣaras* i. e. the vowels. One difference more in RPr. and our treatise. After defining *hrasva* by 1. 17 and *dīrgha* by 1. 18 the RPr. defines *akṣara* and then states:—

gurūṇi dīrghāṇi, (20) tathetareṣāṃ saṃyogānusvāraparāṇi yāni (21) | Note also the order in RPr. XVIII. 32–44. In this order the ultra-long vowels and ḷ are not mentioned and hence they can only be implied as Uvaṭa does on RPr. I. 19. But our treatise does away with this difficulty by including the definition of *pluta* in 44. CA. 1. 93 (*svaro' kṣaram*) also does not serve the purpose of an introduction to the rules for syllabication, but according to Whitney may be regarded as a virtual precept that the accentuation, which in latter rules is taught (cf. Uvaṭa on RPr. I. 19 tantrāntare etc.), extends its sway over the whole syllable, or on the other hand, that the accents which are declared to belong to syllables, affect specially the vowels. This explanation of Whitney is not peculiar to CA. alone, but it applies to other Prātiśākhyas as well. Cf. *ta ucyante kṣarāśrayāḥ* RPr. 3. 1–2. (Uvaṭa on I. 19) and our treatise 46 which will just open the treatment of accentuation in (51) the 7th. daśaka, and this is hinted at by our Commentator who says:—

kṛte varṇopadeśa sāmānya (in the 1st. Prap.) pṛthaktvenā (40-45) kṣaraparibhāṣayā (46) nvartho dharmo' kṣarajñāne (omit virāma) akṣaraparimāṇasambandhāt, ... tatrogdghātanighātau and so on.

In akṣaraparimāna, parimāna = *kalā* cf. Whitney on TPr. XXIII. 2. dvisvaraḥ parva, the melody between the daṇḍas (a bar indicating *virāma* is called a parvan. The lengths of the parvan are videly divergent. Cf. the Comm. on Shpbr. II. p. 15 which runs:—

'yato gānavidhau kutracid ekākṣarāvasānam, yathā—'agna ā yāhi vī' ityasyāmṛci (1. 1.) gīyamāne sāmni sāmārambhe | dvyakṣarāvasānam parva: yathā—'o-gnā-i | tathā 'udu tyam jātavedasam' (1. 31) ityasyām gīyamāne sāmni 'ja' śabde ekākṣarāvasānam parva | atraiva sāmārambhe tryakṣarāvasānam ca | and so on. According to Burnell the bar of division (=parvan) marks the notes to be sung with one breath. For details see Vedic Chant pp. 43-50.

Udghāta—uccībhāva. Cf. 'mātrālakṣaṇe trividha udghāto 'vyadāmat a u r c a u h o' prabhṛtīni | vyadāto yā —i | matau huvā—i | rcau ho |

Nighāta—sinking of a tone. 'nihanyate nīco bhavati' PpS. X. 46; 'nihanyate mandrasvaram bhavati' || Abhyudghāta is opposed to udghāta. Cf. Simon, PpS. p. 520.

Pratyutkramaḥ: the moving forward of a note to a higher note; *pratyutkrāmati uccasvaro bhavati* N. on PpS. 5. 74; *pratyutkrāntaḥ ūrdhvam gataḥ* VI. 45. It is of eight kinds :—

1. From the sixth to the fifth note : $\overset{5}{\text{rā}}$ 6 5 6 n.
2. From fifth to the fourth : $\overset{5}{\text{sū}}$ 4 rā.
3. From fourth to the third : $\overset{4}{\text{tā}}$ 3 m.
4. From third to the second : $\overset{3}{\text{hī}}$ 2 3 4 $\overset{5}{\text{ṣi}}$.
5. From second to the first : $\overset{2}{\text{ho}}$ I i | $\overset{2R}{\text{gne}}$ $\overset{1}{\text{rā}}$ |
6. From fifth to the third : $\overset{5R}{\text{pā}}$ | $\overset{3R}{\text{āv}}\overset{2R}{\text{nā}}$ |
7. From fifth to the second : $\overset{5\ A}{\text{prīyā}}$ 2.
8. From third to the first : $\overset{3}{\text{pu}}\overset{2}{\text{nā}}$ 3 1.

For details see Simon, PpS. p. 521.

(a) The numbers 1-6 indicate the pitches of a downward series of tones. The tones 1-3 are high compared with the tones 4-6.

(b) Replacing the pitch 1 by 2 in a melody is called *nīcatva* (Simon, PpS. 614)

(c) The numbers over the syllables are the *Prakṛti* tones i.e. the essential tones of the melody ; those in the letters are the *Vikṛti tones* i.e. ornamental tones.

(d) Where there is a group of notes and a number over each one, these upper numbers give the length in mātrās, e.g. $\overset{1}{\text{vā}}$ $\overset{1}{2}$ $\overset{1}{3}$ $\overset{1}{4}$ $\overset{1}{5}$.

(e) The length of the note depends on the vowel, and not on the length of the syllable according

to prosody; thus in *citra* the first note is short. The last note in each *parvan* is always vṛddha. Bur. Arbr. XLIV.

Abhigītam : 'dvitīyādiḥ prathamāntyam | abhigīte ardhamātrā dvitīye prathame adhyardhā | stomaṃ rudrāya pinvo arkaiḥ (1. 156) | stomaṃ rudrā (ā abhi) | pā-invo (o abhi) | '

N. on PpS. 5. 32 and 281. See also the Comm. on Shpbr. (p. 20).

According to the above the *abhigīta* tone consists of two tones. It shows the union of the second tone with the first tone in the same syllable, of which the second tone is worth half a mātrā, the first tone having an additional half mātrā (*adhyardhā* = $1\frac{1}{2}$ Jñānendra on Pāṇini V. 1. 28; Bur. Shpbr. XIX). For details see Simon, PpS. 517, 592.

Vṛddhiḥ : emphsis. See note on 68.

Karṣaṇa : extending or prolonging down the scale. It is occasionally applied to the fifth note indicating that it is drawn or produced beyond the *mandra*. Cf. 'kṛṣyate karṣaṇaṃ bhavati' N. on PpS. V. 810. This is either up the scale marked ∨ or down marked ∧ and includes all the notes between those marked. See Arbr. XLIII.

Karṣaṇa is of five knds —

1. The karṣaṇa upto the second tone : bā[1] 2 rhiṣo.
2. The karṣaṇa upto the third tone : vā[2] 3.
3. The karṣaṇa upto the fourth: ā 2 3 4.
4. The karṣaṇa upto the fifth: śatā[1] śru 2 3 4 5 tā 6 5 6 1.

The Comm. on Shpbr. p. 19 runs:—

pañca svarāḥ karṣaṇalakṣitāḥ | karṣaṇalakṣaṇam Chandogapariśiṣṭe udāhṛtam | pañcavidhaṃ karṣaṇam ādvitīyakarṣaṇam ātṛtīyakarṣaṇam ācaturthakarṣaṇam āmandrakarṣaṇaṃ mandraścātisvāryātkṛṣyata iti | ya eva svaraḥ prathamādārabhya (te) sa eva ā atisvāryāt kṛṣyate samyak svaraḥ | yathā vāsiṣṭhe (1. 269) śa tā śru 2 3 4 5 tā 6 5 61.

See also Simon, PpS. 519; Vedic Chant. p. 44.

Aṣṭākṣareṇa: the Bṛhat and Rathantara are cattle, (the first) eight syllables of the first verse he (the Prastotṛ) takes as prastāva. See note on 39. See Caland, PVB. p. 149.

Dvyakṣareṇa: the first two syllables of the last two verses he takes as prastāva. See Caland.

Daśākṣareṇa: they make (chant) in the middle a finale of ten syllables. For *nidhana* see note on 39. See Caland, PVB. p. 175.

47–48 Cf. RPr. XVIII. 32 and the note on 46.

49 Cf. RPr. XVIII. 38, 39.

50 Cf. RPr. XVIII. 41.

ACCENTUATION.

51 The subject of accentuation is treated in our treatise in a meagre way. What is given is just sufficient to construct the Saṃhitā from the *Pada text.* For a detailed treatment of the accentuation in Sāman cf. the first two Prapāṭhkas and the first six Daśakas of Sāmatantra. In the following treatment of accentuation I have copiously drawn from Whitney. For the detailed treatment of the accentuation in the SV Ṛktantra-vivṛti.

Our treatise does not define the three terms *udātta*, *anudātta* and *svarita*. The CA. I. 13, the VPr. I. 108, 109, TPr. I. 38, 39, and Pāṇini 1. 2. 29–30 precisely agree in their description of the *udātta* and *anudātta* accents; the RPr. III. 1. is more profound. As for the *svarita* they all virtually agree in spirit, though not in form: the TPr. I. 40 and Pāṇini 1. 2. 31 call it a samāhāra-combination of acute and grave; the VPr. I. 110 states that a syllablle possessing both the other tones is *svarita*. The RPr. III. 2 says that a syllable is *svarita* into which the two other tones enter together. CA. I. 16 agrees with this definition. The three Skt. accents *udātta*, *anudātta* and *svarita* precisely correspond in phonetic character with acute, grave, and circumflex.

52 That is, when two simple vowels or a vowel and a diphthong, coalesce and form a single vowel or diphthong, in case either of the two was acute, the resulting syllable is acute. The rule is a general one and suffers exceptions which form the subject of rules (57-58), namely that é and ó, when they absorb a following *a* become è and ò and that ì i become ì. The corresponding rules of the other treatises are RP. III 6; VPr. IV. 131; TPr. X. 10 and X11. 10; CA. 111. 66.

53 *Svarita* is nothing but a combination of *udātta* and *anudātta*, and its first half mora which is *udātta* is called *svarita*, the rest being *pracaya* of the Chandogas. Cf:—

अत ऊर्ध्वं प्रवक्ष्यामि ह्यार्चिकं तु स्वरत्रयम्।
उदात्तश्चानुदात्तश्च तृतीयः प्रचयस्वरः ॥

Nāradīś. 1.

This will be clear from the following Vivṛti on Ṛktantra which is available in parts only. It reads:—

अथाद्यार्धमात्राया एवोदात्तत्वं स्वरितं चाह "**आद्यार्धमात्रा स्वरित**मिति।" तस्य वृत्तिः । "**आद्यार्धमात्रोत्संज्ञा भवति तत्स्वरितं नामे**ति" । वर्णस्यार्धमात्रा उत्संज्ञा भवति । उदित्यनुवर्तते **उदात्तमुदिति**-विधानात्। आद्यार्धमात्रा उदात्ता भवतीत्यर्थः । **उदात्ताद्यार्धमात्रा स्वरितम्** इति वचनात् आद्यार्धमात्रोदात्तांश एव स्वरितं नाम । नामशब्दस्य प्रसिद्धार्थत्वात् । यत् स्वरित-

(स्वरित) मिति प्रसिद्धं तदुदात्त एव स्वरितमिति व्यवह्रियते । नह्युदात्तानुदात्तप्रचयस्वरत्रयव्यतिरेकेण स्वरितं नाम स्वरान्तरमस्ति । अवशिष्टार्धमात्रानुदात्तः। प्रचयस्थानत्वात्। स्वरप्रचय इत्यर्थः । तदुक्तं नारदशिक्षायाम्:—

अत ऊर्ध्वं प्रवक्ष्यामि ह्यार्चिकं तु स्वरत्रयम् ।
उदात्तश्चानुदात्तश्च तृतीयः प्रचयस्वरः ॥

इति । 'अत ऊर्ध्वं प्रवक्ष्यामि ह्यार्चिकं तु स्वरत्रयम्' इति प्रतिज्ञाय तृतीयः प्रचयस्वर इति उपसंहारात् स्वरितं नाम स्वरान्तरमुदात्तानुदात्तप्रचयव्यतिरेकेण नास्तीत्यर्थः स्फुट एव । तर्हि स्वरितव्यवहारः स्वरान्तरत्वाभावे निरालम्बनं स्यादित्यत आहः—

य एवोदात्त इत्युक्तः स एव स्वरितः स्वरः ।

इति । अवशिष्टांशस्तु स्वरप्रचय इत्यत आहः–

प्रचयः प्रोच्यते तज्ज्ञैः न चात्र स्वरितान्तरम् ॥

इति । उदात्ताद्यार्धमात्रा **स्वरित**मिति । उदात्त एव स्वरित इति विधानात् । अर्थादवशिष्टांशः स्वरः प्रचय इति । तज्ज्ञैः स्वरितस्वरूपज्ञैः । उदात्त एव स्वरिताशिष्टांशः स्वरितोत्तरप्रचयत्वात् **स्वरप्रचय** इति व्यवह्रियते । ...अत्र तज्ज्ञैः रित्यनेन ये स्वरितमिति स्वरान्तरमस्ति तेन साकं स्वरचतुष्टयम् ऋक्ष्वप्यस्तीति वदन्ति ते तदज्ञाः इति । स्वरितस्वरूपाज्ञा इति वचनमेव तान्निन्दति । तर्ह्येकस्यैव वर्णस्योच्चनीचात्मकत्वं कथमित्यत आहः–

उच्चैर्वर्णस्वरो नीचः स्वरतो द्विधा स्मृतः ॥

इति । मात्रको वर्ण एवैक आद्यार्धेनोच्च इतरार्धेन नीचः इति। स्वरतः उच्चनीचस्वरभेदतः । **द्विविधः स्मृत** इति । ऋक्तन्त्रकारादिभिः स्मृत इत्यर्थः । यदि च स्वरितं नाम स्वरान्तरमस्ति तदोच्चनीचप्रचयानामिव स्वरितप्रदर्शनस्थानान्तरमपि स्यात् । यथा तैत्तिरीयाणां चातुः स्वर्यात् स्थानचतुष्टयम्:—

द्वितीयाद्यांस्तु मन्त्रातांस्तैत्तिरीयांश्चतुःस्वरात् ॥

इति वचनात् । नह्यस्माकं स्थानचतुष्टये स्वरप्रदर्शनमस्ति । उच्चनीचापेक्षया स्वरितान्तराभावे तस्य स्थानाभावे च वचनान्तरं यथाः—

उच्चादुच्चतरं नास्ति नीचान्नीचतरं तथा ।
वैस्वर्यें स्वरसंज्ञायां किंस्थानस्वर उच्यते ॥

इति । उच्चादुच्चतरं स्वरितमित्युच्यते वा नीचान्नीचतरं वा तदुभयाभावात् । तस्माद् वैस्वर्यें स्वरसंज्ञा । विस्वरत्वेनोच्चारणमेव विस्वर इति नाम्ना वदन्ति । वैस्वर्यं चोच्चनीचांशयोर्मध्ये स्फुरणादुभयसाधारणं न स्वरान्तरं येन स्थानमपि तस्य स्यात् । तदुक्तम्:—

उच्चनीचेऽथ यन्मध्ये स्वरःसाधारणः स्मृतः ।

इति । अत एव न स्वारं स्वरसंज्ञायां प्रतिजानाति शैक्षिकक्षिकोऽपीत्यर्थः । ऋक्तन्त्रकारतद्व्याख्यातृभिः स्वरितस्योच्चनीचव्यतिरेकेण स्वरसंज्ञाकरणाभावात् । स्वरितस्य स्थानान्तरसत्त्वे द्व्यन्तरत्वमप्यार्चिकस्य स्वरस्य स्यात् । तथात्वेः—

एकान्तरस्वरोऽनृक्षु गाथासु द्व्यन्तरःस्वरः ।
सामसु त्र्यन्तरं विद्यादेतावत् स्वरतोन्तरम् ॥

इति वचनविरोधः स्यात् । गाथासु यजुष्षु चातुस्वर्येण स्थानचतुष्टयस्य विद्यमानत्वात् द्व्यन्तरः। अस्माकं स्थानत्रयत्वेन त्रिकस्वर एकान्तर एव। तस्मादाद्यार्धमात्रोदात्त एव स्वरितः । न स्वरितं नाम स्वरान्तरमस्तीति ।

For a partial correspondence, cf. VPr. I, 126; TPr. I, 41; RPr. III, 4; CA. 1. 17; Pāṇini 1. 2. 32. These treatises are unanimous in declaring that the *ardhamātrā* (=half a *mora*) of a *svarita* is *udātta*, or to be more explicit, the succeeding low tone starts

higher than even the preceding high accent, a phenomena, the like of which has been noted in Sechuana, an African language by Prof. Daniel Jones (Sechuana Reader p. 37). The wording of the rules is clear and the mention of *mātrā* makes it quite patent that the authors here imply only half a *mora* and not the half syllable. But the commentators on these treatises have tried to explain *ardhamātrā* by half the syllable (i. e. in short *svarita* $\frac{1}{2}$ mora is *udātta* and $\frac{1}{2}$ *anudātta*, in long 1 mora *udātta* and 1 *anudātta*, in ultra-long $1\frac{1}{2}$ mora *udātta* and $1\frac{1}{2}$ *anudātta*). Now, if the authors of the corresponding rules really intended to convey the sense, these commentators put upon them, we would have had *āditordhamudāttam* instead of *mātrārdhamudāttam* in CA; *svarārdham* instead of *svarārdhamātram* in VPr; *yāvadardham* instead of *yāvadardham hrasvasya* in TPr.; and above all Pāṇini who believed in :—

'ardhamātrālāghavena putrotsavaṃ manyante vaiyākaraṇāḥ' would never have used the word 'hrasvam' in 1. 2. 32; (cf. Pat. 'ardhahrasva-śabdo' rdhamātrārūḍhaḥ'; and Hari :—

'pramāṇameva hrasvādā,
vanupāttaṃ pratīyate' |
VākyaP. II. 309-10)

—where Kāśikākāra (cf. 1. 2. 32) and Bhaṭṭoji (cf. SK.; Manoramā; and ŚabdaK. on 1. 2. 32) following the commentators on Prātiśākhyas assert that in Pāṇini 1. 2. 32, the word *hrasva* is redundant and *ardha-hrasva* means half the syllable.

RPr. III. 4 'tasyodāttatarodāttādardhamātrārdhameva vā' clearly lays down an option between half a mora and the half of a syllable, but even so clear a construction as this, has been wilfully mishandled by no less an authority than Bhaṭṭoji, who following his own Śākhā says:'ardhaṃ veti dīrghābhiprāyam' and the ŚR. glosses it with 'etau pakṣau vaikalpikāvityapāstam | vā śabdastu pādapūraṇāyeti bodhyam' | But this is simply absurd will be shown by a quotation from Svarāṣṭaka, a ms. work in the Library of Mysore (1024) which confirms the fact of option between the two views. It runs :—

svaritasyaiva pūrvārdha,
mapare tu manīṣiṇaḥ |
abhisvāryaiva pūrvārdhaṃ,
niyacchantyeva compitam ||

and so on. For a similar farfetched statement of Kaiyaṭa and Bhaṭṭoji. cf. my note on 35.

In fact, these niceties seem to have been a matter of pretty pure theory, and there were certain Śākhās (cf. Vājasaneyī) who took the half of the svarita syllable as udātta and the other half as anudātta; but this view is not supported by the wording of the Prātiśākhyas.

For the observation that the

first half mora of the svarita was higher than the high accent, cf. S. Varma, Critical Studies pp. 161-162 ; for a detailed discussion on the relation of accent with musical notes, cf. Burnell, Arbr. XLI-XLVIII.

55 This is the rule prescribing the *enclitic svarita* i. e. a svarita arising in an unaccented syllable which is preceded by an acute, and not again immediately followed by an acute or circumflex. The RPr. III. 9, 10, and CA. III. 62-63 subdivide the enclitic circumflex into two forms: the *tairovyañjana*, where the circumflexed syllable is separated from the acute by one or more consonants and the *pādavṛtta* (the RPr. calls it *vaivṛtta*) where a hiatus intervenes. The VPr. I. 117-119 and the TPr. XX. 6, 7 teach the same thing. But the former distinguishes under the *tairovyañjana* a subform *tairovirāma* (having a pause between) as occuring when the acute is parted from its enclitic circumflex not only by consonants but by the *avagraha*, or pause which separates the two parts of a compound word. Thus in *prajāvat* the enclitic accent of *vat* would be the *tairovirāma*, while in prājanām that of *nām* would be the *tairovyañjana* simply. The *tairovirāma*, then would occur only in the *Pada text*. The TPr. does not note this pada-accent, but allows the name *tairovyañjana* only to a circumflex which follows an acute in the same word : if the acute syllable is a final, and the circumflex an initial, the latter is to be denominated *pratihata* XX. 3 : thus in *tatra*, the enclitic svarita of *tra* would be *tairovyañjana*, in *tat te* that of *te* would be *pratihata*. The practical importance of these numerous subdivisions of an enclitic accent seem of little importance and our treatise does not notice them. But Nāradaśikṣā agrees with VPr. when it states :—

udāttapūrvaṃ yatkiñcit,
chandasi svaritaṃ bhavet |
eṣa sarvabahusvāras,
tairovyañjanamucyate ||
avagrahāt paraṃ yatra,
svaritaṃ syādanantaram |
tirovirāmaṃ taṃ vidyāt,
udātto yadyavagrahaḥ ||
svare cet svaritaṃ yatra,
vivṛttā yatra saṃhitā |
etat pādāntavṛttasya,
lakṣaṇaṃ śāstracoditam ||

56 This svarita is called *kṣaipra*. The term comes from kṣipra "quick, hasty" and marks the sandhi as one in which there is a gain of time, or a hastened, abbreviated utterance of the semivocalized vowel. All the treatises viz. RPr. III. 7; VPr. IV. 47; TPr. X. 16; CA. III. 58 state that in such a case, when the former element of the compound is acute and the latter grave, the resulting syllable is circumflex, and all-RPr. III. 10; VPr. I. 115; TPr. XX. 1. CA.

III. 58–apply to the circumflex, thus arising, the name of the combination, kṣaipra. Nāradaśikṣā also teaches the same thing. It runs:—

i-u-varṇau yadodāttau,
āpadyete yavau kvacit |
anudātte pratyaye nityaṃ,
vidyāt kṣaiprasya lakṣaṇam. ||

The *jātya svarita* precisely corresponds in origin and in quality with the *kṣaipra*. "The meaning of the term *jātya* is natural, original, primitive. The circumflex syllables to which it is applied are those which have that accent in their own right and always independently of the combinations of the sentence" (Whitney). It is distinct from the enclitic, in as much as it is preceded by an unaccented vowel or having no predecessor, while the former invariably succeeds an acute. This arises from the accented *í* or *ú* after a conjunction of consonants ending with *y* or *v*; 'that is to say, no syllable in Sanskrit has an independent circumflex accent except as it results from the conversion of an original accented *í* or *ú*, short or long, into its corresponding semivowel *y* or *v* before a following dissimilar vowel'. Whitney.

Thus kanyà represents an earlier kaní ā; *svar* an earlier sú ar and the like. The *jātya svarita* then corresponds in origin and in quality with the *kṣaipra* and differs from it only in period, arising in connection with the combination of syllables into words, rather than of words into a sentence. For the definition of jātya svarita, cf. RPr. III. 4, VPr. I–111; TPr. XX. 2; CA. III. 57 and Nārada śikṣā which reads:—

sayakāraṃ savaṃ vāpi,
akṣaraṃ svaritaṃ bhavet |
na codāttam purastasya,
jātyasvāraḥ sa ucyate ||

See TPr. XX. 2, whlich reads:– "sayakāravakāraṃ tvakṣaraṃ yatra svaryate sthite pade' nudāttapūrve' pūrve vā nitya ityeva jānīyāt."

57 This is *praśliṣṭa* or *praśleṣas* varita. The RPr. II. 7 gives this name to all those cases of combination in which two vowels, or a vowel and diphthong, are combined together into a single vowel or diphthong. A *svarita* accent arising in connection with such a combination is, by all the other treatises, called praśliṣṭa. The RPr. III. 8 says that a single teacher Māṇḍūkeya held that the praśliṣṭa svarita arose in all cases of a praśleṣa combination, where the former element was acute and the latter grave; and it is well known that the Śatapathabr. follows this rule of accentuation throughout. Pāṇini VIII. 2. 6 also permits it, whenever the unaccented latter element is the initial of a word. But this svarita is not at all of so frequent an occurrence as the general acceptance of this rule would show it to be, because all the Prātiśākhyas

agree in prescribing that a combination into which enters an udātta vowel is itself udātta (see 53), the acute element raising the grave to its own pitch. All however allow the exception which forms the subject of the rule (58) and all but the TPr. allow also that, which is treated in this precept. Cf. Nāradaśikṣā :—

ikāraṃ yatra paśyeyuḥ,
ikāreṇaiva saṃyutam |
udāttamanudāttena,
praśliṣṭaṃ taṃ nibhodhata ||

If the vowel í and i, both short, are fused together into a long vowel, this vowel has the praśliṣṭa svarita. The illustrations cited by the commentator accord to this. For further discussion on the subject, see Whitney, CA. III. 56.

58 'udāttamāpadyate' does obviously mean *svaritamāpadyate*.' Svarita is implied, because there is no mention of udātta in the previous sūtra. Cf. note on 53.

This is an *abhinihita* svarita. The RPr. II 13 calls the absorption of initial *a* into preceding final *e* and *o* the *abhinihita* sandhi, while the VPr. I. 114 and CA. III. 55 apply this title to the resulting circumflex. The TPr. XX. 4 has for the same accent, the slightly different name abhinihata.

The VPr. IV. 59 and TPr. XII. 9 give rules for the occurrence of the *abhinihita* circumflex in connection with those for the absorption of initial *a*, and define and name the accent in 1. 114 and XX. 4 respectively, when treating the general subject of accent. The RPr. deals with both matters together, first prescribing the *svarita* in III. 7, and then giving it its distinctive appellation in III 10. The Nāradaśikṣā defines *abhinihita* thus :—

e–o–ābhyāmudāttābhyām,
akāro nihitaśca yaḥ |
akāraṃ yatra lumpanti,
tamabhinihitam viduḥ ||

60 In the commentary read 'uccānuccasandhiṣūcca eva kāryaḥ'.

61 A grave following a circumflex has the tone of acute. All the other treatises RPr. III. 11; VPr. IV. 138; 139; TPr. XXI. 10; CA III. 71 lay down the same principle, saying also distinctly what must be taken as implied in our sūtra (and the CA. III. 71) that not only the single grave syllable which immediately follows the circumflex receives the acute utterance, but those also, which may succeed it, until the proximity of an acute or circumflex (a rule not stated in our treatise, but occuring in every other treatise ; cf. RPr. III. 12; VPr. IV. 140; TPr. XXI. 11; CA. III. 74) causes the voice to sink to the proper anudātta tone. The RPr. and TPr. use the term pracaya = accumulation, indefinitely extended number or series" in describing this accent.

It may be interesting here to note the rule of rise and fall of the voice in connection with the consecution of the accents, a sub-

ject fully treated by all other Prātiśākhyas except that of ours. A syllable may be uttered in the three tones i.e. anudātta, the low or grave which belongs to an unaccented syllable; udātta, the high or acute, which is the proper tone of an accented syllable, and the svarita, circumflex, which combines in it a higher and a lower pitch within the limits of the same syllable, and always results, as an independent accent, from the fusion of two originally separate elements, of which the one was acute and the other grave. A great complication however arises by the rule that an originally grave syllable, when it follows an acute, receives an enclitic circumflex: that is to say, the voice, when once raised to the pitch of acute, does not ordinarily come down with a leap to the level of the grave, but makes its descent in the course of the next following syllable. We should thus say *a mit trān*. To this there is an exception, that the syllable which would otherwise receive an enclitic svarita remains grave, if an acute or circumflex comes next after it, the theory being that the voice prepares itself for rising to the acute pitch by sinking before it. Cf. RPr. III. 9; VPr. IV. 135; TPr. XIV. 31; CA. III. 70.

There is yet another complication, and it is this that the unaccented syllables which follow a circumflex, although grave in value, are yet pronounced at the pitch of acute. This grave accent with the tone of acute is called pracaya-accumulation. Cf. RPr. III. 11; TPr. XXI. 10. Now the RPr. III. 23 declares that the first portion of a circumflex should be uttered not at acute pitch, but with a yet higher tone, and its latter portion at acute pitch. Cf. TPr. I. 41–42 also. This being the case, it is quite natural to suppose that the following grave syllables should run on at the same level, i. e. the acute pitch. But the grave, which next precedes an acute or circumflex is not of acute tone, but maintains its original character. Cf. RPr. III. 12; VPr. IV. 140; TPr. XXI. 11; CA. III. 74. This is in brief the way of the rise and fall of the tone in the pronunciation of the consecutive accents. For details see Whitney, CA. III. 65.

63 In *Pada text* each word stands separate, and a Prātiśākhya gives rules for its conversion into the euphonically combined text. According to this precept the *pada text* seems fundamental and may be taken as the foundation of the Saṃhitā text. Cf. RPr. II. 1; TPr. V. 2; Yāska, Nir. 1. 6. 1.

64 Euphonic alteration takes place in the *padas*.

66 Cf. Pāṇini II. 4. 71. In the comm. put a fullstop after 'gaṇasamāsaḥ' instead of after *iti*. With regard to the gaṇa, cf. 'dadhipaya ādi gaṇa' on Pāṇini II. 4. 14. which runs: 'brahmaprajāpatī, śivavaiśravaṇau'

(vaiśvānarau Bur.), skandaviśākhau, parivrāṭkauśikau etc. See note on 128. In the comm. put a full-stop after 'bahuvacanam.' For 'kauṇḍinya' cf. Pāṇini II. 4. 70, and for the plural in *vanaspati*, cf. P. II. 4. 12. In the sentence compound 'vyapekṣā sāmarthya' is implied.

67 Aitareya Āraṇyaka III. 1. 5 gives three definitions of Saṃhitā: (1) Saṃhitā is the interval between two syllables. This is indefinite, because it does not show the nature of interval and it suggests that the syllables in juxtaposition were independent units. (2) Saṃhitā is the interval by which the accent or the quantity of two syllables is distinguished. This includes accent and quantity and is a more satisfactory definition. (3) Saṃhitā is a pronunciation of two syllables which are neither entirely separated nor united. This suggests a sound view of syllabication and is practically correct. See S. Varma, Critical Studies. p. 108. See Yāska, Nir. 1. 6. 1; TPr. XXIV. 1-4; Pāṇini 1. 4. 109 with Patañjali (=paraḥ prakṛṣṭo yaḥ saṃnikarṣaḥ saṃśleṣaḥ parasparena svarāṇāṃ svarārūḍhānāṃ vyañjanānāṃ sā saṃhitā=) the union of separate words in euphonic combination. The second Prapāṭhaka (note that the first is a later addition) of our treatise, coupled with the first six rules of the third, has disposed of all matters of general phonetic theory, and laid down such rules as apply to words in their independent form, and it now enters upon what is the chief function of a Prātiśākhya i.e. the registering of those changes, which occur when the padas of disjoined text are put together in the form of Saṃhitā. This rule is an *adhikāra* applied to all what follows in the succeeding chapters. Other treatises have equivalent headings; cf. RPr. II. 1; VPr. III. 1; TPr. V. 1; CA. II. 1.

68 (a) Cf. Pāṇini VI. 1. 125. The commentator cites miṇā avyam, bharā indra, dhārayā āpaḥ as examples, but in all these we find sandhi in the SV. of Benfey; JS. of Caland and the text of Stevenson, and the commentator himself gives dhārayāpaḥ as a counterexample on 71. Moreover, we find examples, where the *pluta* undergoes euphonic alteration; cf. tvā 3 sya I. 129, 165, II. 271; kvā 3 sya I. 142; tvā 3 dya I. 295. In five situations the *a* standing at the beginning of a pāda is elided after a *pluta* vowel. Cf. vṛdhe 3' smān I. 239; II. 769 (JS. has vṛdhe 3 asmān); gṛṇāno3' bhi∘ II. 774; gṛhe 3' mṛtam II. 1195; ayudhyo3' smākam II. 1208; hito3' bhi∘ II. 279. Sandhi takes place when *apluta* is followed by a *pluta*, cf. apsvā3 ntarā I. 512; abhyṝ3 tasya 1. 556; āyatyū3 chantī II. 101; hyā 3 ṅga II. 288, 860; abhyā3 rṣan II. 408; devatyā 3 madam

II. 508; śagdhū 3 ṣu II. 927; śargdhyū 3 gradhanvā II. 1204. The exact ken of this sūtra may therefore be found somewhere else.

(b) Dīrghatva and vṛddhi: syllables with a short vowel count for a short tone, those with a long vowel count for a long tone. For the sake of musical composition short vowels are often lengthened. Sometimes a long vowel is replaced by a short vowel. Cf. PpS. VI. 70–108. Besides the short and long tones there are the increased or emphasized tones, the vṛddhas. According to Burnell the last note of a *parvan* is always emphasized and, in fact, there is always found a lengthening of vowel or āyibhāva. (āyibhāva or āibhāva is the change from i, ī, e into āyi or āi; in the same way there is ārbhāva with the change from ṛ into ār: PpS. VI. 109–152) e. g. SV. 1. 1. vītāye (3 1 2) changes into vī–itoyā 2–i (1 2 —). Which syllables undergo this kind of vṛddhi is taught in PpS. V. 1–118, and herein perhaps lies the solution of the difficulty mentioned above. In itoyā 2 i (2 —) sandhi does not take place, because the ā of ītoyā is vṛddha = emphasized, lengthened. There is no special notation for vṛddha.

The sign *r* over the syllable means a dīrgha syllable, which according to Burnell is 'prolonged beyond the usual length, but apparently does not lose its character of a long syllable. The dīrgha can be clearly distinguished from the vṛddha syllable. For details, see Vedic Chant. p. 43. For vṛddha in 44 cf. Lomaśī śikṣā in ŚS. p. 456 and S. Varma. Critical Studies. p. 180.

69 Cf. RPr. II.56; VPr. IV.87; TPr. IX. 16, 17; CA. III. 36; Pāṇini 1. 1. 14.

70 Cf. RPr. I. 70; VPr. I. 94; CA. 1. 80; Pāṇini 1. 1. 15; Macdonell, Vedic Gr. p. 67; Wackernagel, Altind. Gr. I. p. 326. note.

71 Cf. RPr. II. 61 with Uvaṭa on it. The commentator cites here 'kadā vaso stotraṃ haryata ā ava' I. 228. as an example. But we read in RV. 10. 105. 1. *haryata āva* noted by Uvaṭa on RPr. II. 74. Add to the list of examples 'carkṛṣadā upo nu I. 196 (wanting in RV.), sacā udyat II. 102 noted by RPr. II. 60. But our treatise does not seem to cover pibā imam I. 191 where ā does not stand at the beginning of a pāda; but cf. 253, in which bā–i is expressly given. śraddhā it RV. 7. 32. 14 has been noted by RPr. II. 59, but the same stanza occurs in SV. with śraddhā hi te I. 280. Note also joṣamā indraḥ II. 1140 registered by RPr. II. 61. RPr. II. 66 provides for evā agnim RV. 5. 6. 10. In the SV. we find sandhi in such situations. Cf. evāmṛtāya II. 716. Other examples noted by RPr. II. 58–66 are not found in our Saṃhitā and hence they are not noted by the commentator. RPr. II. 67;

Pāṇini VI. 1. 126 prescribe nasalisation for such uncontracted ā, but this is singularly absent in our Saṃhitā. Hiatus without nasalisation is seen in TS. III. 1. 11. 5 and MS. I. 4. 12 :. 60. 14. Cf. Wackernagel, Altind. Gr. I. p. 315; Oldenberg, RV. I. 469.

72 This is an exception to 69. For a corresponding rule, cf. Pāṇini VIII. 3. 33. In the comm. read kiṃ vāvapanam, cf. Böhtlink on P. VIII. 3. 33.

73 Exception to 74.

74 For corresponding rules cf. RPr. I. 71 (rodasīme RV. 7. 82. 2 noted by RPr. II. 72 is not noted by RT.); Vpr. I. 93; CA. I. 75, 76; TPr. IV. 11, 15; Pāṇini 1. 1. 11. The dual ī or ū never change to *y* or *v* nor is the former ever prosodically shortened, though the latter sometimes is. The dual ī may remain even before i, e. g. harī iva, but the contraction is written in upadhīva etc. noted in 75. Cf. Macdonell, Vedic Gr. p. 65; Wackernagel, Altind. Gr. I. p. 321. But there is no provision for some gaurī adhi śritaḥ SV. II. 546 in our treatise, while others note it, cf. RPr. I. 72; CA. I. 74; Pāṇini 1. 1. 19.

In TPr. IV. 1 the term *pragraha* = separated, implies that the vowel so designated is exempt from *sandhi*, while other treatises find it necessary to teach by a specific rule that the vowels declared to be pragṛhya are not subject to euphonic alteration. Cf. RPr. II. 51; VPr. IV. 87; CA. III. 33; Pāṇini VI. 1. 125. Our treatise does not even mention the term *pragṛhya* and declares that such and such vowels do not undergo *sandhi*.

75 *Upadhīva* and *pradhīva* are not found in SV. but are met with in RV. 2. 39. 4. Dampatīva occurs in RV. 2. 39. 2. Clearly the rule is a later addition to our treatise. For corresponding rules cf. RPr. II. 55, 72. Pāṇini does not provide for such cases, while the Vṛttikāra does; cf. Kāśikā on Pāṇini 1. 1. 11, but he has been refuted by Kaiyaṭa who forms these examples not with *iva* but with *va*, the by-form of *iva*. Cf. Kaiyaṭa on Patañjali. 1. 1. 11; Bhaṭṭoji, ŚabdaK. on Pāṇini 1. 1. 11; and Jñānendra on SK. Acsandhi; Macdonell, Vedic Gr. p. 65. n 12; 66. n. 9.

76 In the sūtra ayavāve = a + e + o + au + e (= locative of *a*). Nyūne = antaḥ pādam. Cf. RPr. II 35 ; Pāṇini VI. 1. 114. The word also implies that sandhi is negatived in those situations only, where the metre requires retention of *a*; in other places the *a* is elided, though it may stand in the middle of a pāda. Cf. pādo' syehābhavat ArS. 34 : pādo' sya 35. This clearly confirms the view of Whitney who says "if there is any rule or system of rules, determining the very various phenomena–which I cannot but seriously doubt–I have been unable to discover any trace of it" CA. III. 54. In the commentary

navapare is brought down from 75. Cf. Pāṇini avyapare VI. 1. 114; RPr. 'yakārādyakṣaraṃ paraṃ vakārādyapi vā bhavet' II, 35; VPr. IV. 73, though in another sense, of course. RPr. II. 49 prescribes pragṛhyasañjñā, and of all the examples cited on it SV. has only one 'parāvato atho' SV. II. 252 = RV. 9. 39. 5. On RPr. II 50, pāntamā vo andhasaḥ RV. 8. 92. 1 tallies with SV. I. 165=II. 63. Compare also VPr. IV. 82-84; CA. III. 54; Pāṇini VI. 1. 115; Benfey, SV. Einl. XXXI.

In the commentary 'trirakrāntagrahaṇāt' means: triḥ—i.e. such examples are only three. (a) śāso avratam, only once in I. 298; (b) sāno avye (twice, I. 529, 532; in II. 601. 529 is repeated). See note on 280. 'Akrānta-grahaṇāt' may mean, *v* not joined with consonants that make it liable to krama =doubling (i.e. *y*, *r*); the *a* of avye, and avratam is therefore not elided.

CA. prescribes only two rules, II. 53, 54, with regard to this sandhi and thus makes short shift of a subject which occupies long passages of the other Prātiśākhyas (cf. RPr. II. 35–50; VPr. IV. 61, 85; TPr. XI. 1—XII, 8; Pāṇini VI. 1. 115–121) and has cost their authors a vast deal of labour. According to Whitney there is not in the whole work another so discreditable confession of unwillingness or inability to cope with the difficulties of an intricate subject. For details about this sandhi in AV. cf. Whitney, CA. III. 54.

79 Cf. go agrayā RV. 9. 71. 8. In the commentary we may read: go aśvam | go ajinam | go ajinikam | Read ajinikam. in 80–81.

80 The scope of 79 80, and 81 is covered by one sūtra of Pāṇini, cf. VI. 1. 122. Note its bearing on the age of our treatise.

81 According to Patañjali and other commentators Pāṇini has not recorded gavaśvam etc. He on the other hand prescribes (VI. 1. 123) avaṇ ādeśa, thereby forming gavāgram, gavājinam etc. The original sandhi of the compound *go agra* must have been gavagra. Cf. Wackernagel, Altind. Gr. I. p. 325; Macdonell, Vedic Gr. p. 66. n. 7.

82 The exact scope of this sūtra is not known. Two explanations may be offered. (a) Sandhi does not take place if *tve* is followed by *a* as in tve agne I. 38. But as this is covered by 74, the commentator seems to take the sūtra 'niyamārtham' i.e. *a* is not elided after *tve* alone, and that it may be omitted after *te* etc., as is done in yajataṃ te 'nyat I. 75 etc. But in SV. we invariably find the retention of *a* after this *te* and there are a host of other examples where *a* is not elided after *te*, *tre* etc. Cf. I, 53, 58, 230, 279, 324, 419, 439, 529, 531, 533, 547; II. 75, 85, 88, 89, 100, 103, 108, 173, 181, 222, 836, 237. 252, 262, 365, 367, 370, 372, 373, 439, 587, 601, 612, 627, 629, 640, 974, 996. 998, 1094, 1095, 1169.

It may be argued here on the authority of Patañjali (=nanu ca bhośchandogānāṃ sātyamugrirāṇāyanīyā ardhamekāramardhamokāraṃ cādhīyate sujāte eśvasūnṛte adhvaryo odribhiḥ sutaṃ, śukraṃ te enyat etc. 1. 1. 2: 99) that a half *e* and *o* arise in such situations, and that after them *a* is omitted, a fact borne out by Nāgeśa, who says on the above quoted line :—'sujāte e aśvetyakāralekhastu prāmādikaḥ.' Cf. the Comm. on VPr. I. 94 against it. But the suggestion falls to the ground, when we note that this phenomenon was confined to the Śākhās of Sātyamugri and Rāṇāyanīyas alone, who according to the statement of Bhaṭṭoji (yadyapi chandogānāṃ madhye sātyamugri-rāṇāyanīyā ardhamekāram ardhamokāraṃ cādhīyate sujāte e aśvasūnṛte iti antaḥ pādasthasyāvyaparasya *tadīyaprātiśākhye' rdhamekāramardhamokāraṃ ca vidadhati tathāpi prātiśākhya samākhyābalādeva sarvaśākhāsādhāraṇe' smin śāstre tasya na grahaṇam*, ŚabdaK. 1. 1. 2: 55) definitely noted it in their Prātiśākhya (not available now) which must have been different from our treatise, which shows no trace of such a thing, and which the Caraṇa-Vyūha clearly ascribes to the Kauthumas.

(B) The second explanation may be that the sūtra is not meant for *abhinihita sandhi* alone and that like RPr. I. 73; VPr. I. 96; TPr. IV. 10, and Pāṇini 1. 1. 13, (Mac. Vedic Gr. p. 66; Wackernagel, Altind. Gr. I. p. 325) it prescribes pragṛhyatva for *tve*, not only before *a* but before other vowels as well. Cf. the Comm. on VPr. I. 96; TPr. IV. 10-11. tve iddhūyate haviḥ RV. I. 26. 6 noted by RPr. I. 73 occurs in SV. II. 966, besides tve iṣaḥ II. 1171, occuring 10 times in SV. but only twice before vowels. If we accept this explanation we can easily count for such cases, otherwise not. But two difficulties move against this guess : (1) The context is not in its favour. (2) Why to provide for *tve* alone, when we also have *asme indo* svābhuvam II. 511 (the word occuring 13 times in the Saṃhitā)?

83 The RPr. II. 34, 35; VPr. IV. 61; CA. III. 53; and Pāṇini VI. 1. 109 treat the *abhinihita sandhi* as a union of *a* with the preceding diphthong or its absorption by the latter. Our treatise on the other hand prescribes an actual loss or omission of the *a*, a fact in which it agrees with TPr. XI. 1. The elided *a* is to be very often read, as the evidence of the metre shows. The sandhi of *e* and *o* before *a* was originally the same as before other vowels. Cf. Macdonell, Vedic Gr. p. 66; Wackernagel, Altind. Gr. I. p. 324.

The stanzas on which RPr. II. 37-40, 44, 46 and 48 are based are not found in SV., hence there is no rule for them in our treatise. We find however (1) saṃkrandano'

nimiṣaḥ SV. II. 1203 = RV. 10, 103. 1, not noted by our treatise, but registered by RPr. II 41; (2) aṃho'tipiprati II. 700=RV. 7- 66. 5 overlooked in RT., but noted in RPr. 42; (3) nṛto'pavo° I. 466=RV. 2. 22. 4 noted by 78 and RPr. 42; (4) yavase'viṣyan II. 748=RV. 7. 3. 2, covered by 76 and RPr. 43; (5) mahi trīṇā-mavo'stu 10. 185. 1. (RPr. 45)—mahi trīṇā *mavarastu* I. 192, [6] yo adhyetyṛṣibhiḥ II. 647—RV. 9. 67. 32 overlooked in RT. but covered by RPr. 47.

85 gāyata ṛtāvne is not found in RV. In abhyṝ 3 tasya (1. 566 °bhyṛ° Stevenson, Benfey, SV. XXIV) sandhi takes place, because ṛ here does not stand at the beginning of a pāda, and so it is in mṛñjantyṛṣīṣāṇa II. 236 and *yāsyṛkvabhiḥ* II. 938. But how to provide for (a) *abhī ṛtasya dohanā* II. 52; where also ṛ does not stand at the beginning of a pāda; (*pipratī ṛtam* II. 946 = RV. 4. 56. 7 being covered by 74); (b) adhyetyṛṣibhiḥ II. 646; asyṛjīṣī II. 759 where it ought to have counteracted 109. I would rather have this sūtra, like the following one, restricted to the words ending in *a* or ā alone, and would guess the solution for *abhī ṛtasya* in 68. And the fact that this sūtra is meant to cover cases similar to those mentioned in RPr. II. 35, 64 corroborates my view.

86 Cf. RPr. II. 62. In such situations *a* or ā is nasalised in the RV. Cf. RPr. II. 67; *ugra‿ okaḥ* 8. 103. 5 (wanting in SV.): *puruṣṭuta‿ eko* (wanting in SV.) bhara‿ ojo 8, 98. 10; savāya‿ evā 1. 113. 1. Nasalisation does not take place in SV. and the last two examples are read here : bhara ojo I 415; savāyaivā II. 1102. See Benfey, SV. Einl. XXXI; Wackernagel, Altind. Gr. I. 314. Add viśvā ojasā I. 372 in the comm. The sūtra, like 85 in restricted to the words ending in *a* or ā, otherwise in bhinattyojasā (SV. I. 297) 109 will be counteracted.

87 The examples cited by the commentator are not found in any veda. They are certainly Vedik and are drawn from some lost work. In SV. I. 62. *anehasam* stands at the end of the stanza, hence it has no bearing on sandhi. Similar cases are dealt with in RPr. II. 64, 65. Examples like *pathā* indra 1. 453 are not covered by 71 and the commentator could have easily cited them here, but we do not know if these were included in the Śakandhvādigaṇa which was certainly different from the gaṇa referred to in 'śakandhvādiṣu pararūpaṃ vācyam' a vārtika on Pāṇini VI. 1. 94, providing *pararūpa* (quite the contrary to our sūtra) in śakandhu, karkandhu etc.

Note the form of the sūtra. We would rather have śaka andhukādīnām.

88 For corresponding rule, see RPr. II. 74. But what about *bhuvanāni īyase* II. 307 = vīyase RV. 9. 86.

37. Note naki indra I. 203 = nakirindra RV. 4. 30. 1; the latter being common.

89 This is to counteract 181.

93 The punctuation in the commentary may be emended to:– uhhāvekam | (TPr. X. 1) vikāraḥ sasthānaḥ (91–92)-ityuktam | The contraction was not so very common at the time, when Saṃhitās were composed. This is shown by the fact that at several places the metre requires hiatus. Cf(a + a) stavetātithiḥ 1. 85; devāyāgnaye 118; indrāśvam 240; brahmārcata 257; siñcādhva∘ 385; aśvādri∘ 398; devāja∘ 419; pavasvāndhasā 470; sutasyāndhasaḥ 500; sunvānāyāndhasaḥ 555; somāndhasā II. 327; prāsya 1118; nārvā 1127. ā + a in I. 70; 420; II. 663, 963, 1079, 1215, 1224. Indrāgnī forms four syllables in I 281; II. 203, 204, 341, 342, 343, but three syllables in II. 9, 10, 266, 267. 268, 423, 424, 425, 923, 924. 925, 926, 1046, 1055, ā + ā in II. 964; i + i in II. 541, 774, 977; u + u in II. 724 For details see, Benfey, SV. Einl. L.

The rule is general in *loka* and *Veda*. For corresponding sūtras, cf. RPr. II. 15, 17; VPr. IV. 51; TPr. X. 2; CA. III. 42, and Pāṇini VI. 1. 101. Note the examples tvām (tva | am) and sūryasya (su | ūryasya). The *Padatext* divides sūrya only once at this place. For a detailed discussion on SVPp. and RVPp. cf. Benfey, SV. Einl. LVII––LX.

94 Nāmin. All vowels except *a* and ā are called nāmin, because they tend to produce the *nati* or conversion of a following *s* into ṣ. RPr. I. 65; 66, 76; CA. II. 29 have the same term, while VPr. IV. 34, 46 etc. use bhāvin in its place. Cf. Bhaṭṭoji, ŚabdaK. 1. 1. 2: 64. The use of *astha* for a, ā ā 3 is noteworthy and so is *ustha* in 281. *Sandhya* = sandhija. Cf. Uvaṭa on RPr. I. 2, "akārasya ikāreṇa ukāreṇa ekāreṇa okāreṇa ca saha sandhau yānyakṣarāṇi niṣpadyante" and this is exactly the view of our treatise in 'iti sandhyakṣarāṇi' p. 2. But here in 94 and 95 it uses *sandhya* for *ec* and dvivarṇa for *aic* of Pāṇini. Cf. Bhaṭṭoji ŚabdaK. 1.1.2: 58"śliṣyamāṇa varṇadvayasadṛśāvayavatvāt sandhīyamānamakṣaraṃ sandhyakṣaramityanvarthā pūrvācārya siddhā ecāṃ saññā." The term *dvivarṇa* may be yogarūḍhi for *yuj* (second and fourth in RPr. XIII. 39 cf. Uvaṭa on I. 3] and may signify that *ai* and *au* are composed of two varṇas i.e. *a i u* and both these elements are equal, being one *mora* each, a view singularly attributed to Śākaṭāyana. Cf. RPr. XIII. 39; Kālanirṇayaśikṣā 6; Patañjali on Pāṇini VIII. 2. 106; S. Varma, Critical Studies, p. 180

Endra is cited by Uvaṭa on RPr. II, 16. But in Naigeyaśākhā Benfey has noted *aindram* in SV. I. 129; 459. Cf. SV. Einl. XXXII. In I. 377 aindram is not ā—indram, but means *Indra sambandhi.*

In *kveyatha* 1. 271; vīrāyendave 360, brahmendrāya 390; pavamā-

nāyendave II. 1; *prendra* 89; somendrāya 313; *nendra* 1051; pretā 1216; *preddho* 371; paprāthoṣā I. 379 etc., metre requires hiatus. Cf. Benfey, SV. Einl. L. For corresponding rules, cf. RPr. II. 16, 17; VPr. IV. 53, 54; TPr. X. 4, 5; CA. III. 44, 45; and Pāṇini VI. 1. 87.

In a few cases *e* is first changed to *ay* by 111, *y* is omitted by 159, and then *a* is joined with the following *i* by 24. Such instances are recorded by RPr. II. 70, where meha nāsti RV. 5. 39. 1 corresponds to our 'ma iha nāsti' I. 345. Cf. Nir. IV. 1. 4, where Scold in vain tries to see a closer relationship between the SV. and Nir. Cf. The Nirukta p. 14. This irregular sandhi is frequently met with in Naigeyadaivatam which has dvitīyendraḥ 1. 6 1. 1. 7; tṛtīyendraḥ 1. 6. 1. 1. 3. See Benfey, SV. Einl. XXXIII.

5 For corresponding rules, cf. RPr. II. 18, 19; VPr. IV. 57; TPr. X. 6; CA. III. 50, 51, and Pāṇini VI. 1. 88. In the commentary 'dvivarṇam varṇamāpadyate' is the correct reading. 'asthopadhaṃ prakṛtam' seems better. Though the contraction is written, the original vowels must sometimes be restored. Cf. *praitu* I. 56; naitaśaḥ II; 43; *pratnasyaukaso* II. 94; *sutasyaujasaḥ* II. 1118. See Benfey, SV. Einl. L; Macdonell, Vedic Gr. p. 54.

6 Note the use of bhāṣāyām. This implies that (like Pāṇini) the rest is applied to Bhāṣā and Veda alike, which is wrong, because 76, and 77 are not applicable to Bhāṣā. The sūtra obviously is an addition, made probably at the time, when our treatise underwent its final redaction. For corresponding rules, cf. svādīreriṇoḥ| akṣādūhinyāmupasaṃkhyānam || the two vārtikas on Pāṇini VI. 1. 89. See also VPr. IV. 58, where the commentator cites turya ūhi | turyauhi | VS. 18. 27.

97 For partial correspondence cf. RPr. II. 72 (which notes praiṣayuḥ=pra+iṣayuḥ. Macdonell, Vedic Gr. p. 64) and 'prādūhoḍhauḍhyeṣaiṣyeṣu' a vārtika on Pāṇini VI. 1. 89 with Bhaṭṭoji's note:—"yastu īṣa uñche yaśca īṣa gatihiṃsādarśaneṣu tayordīrghopadhatvāt īṣaḥ īṣyaḥ tatrādguṇe preṣaḥ preṣyaḥ." This will make the difference between our treatise and the vārtika quite clear.

98 For similar rules, cf. RPr. II. 71 (Macdonell, Vedic Gr. p. 64); VPr. IV. 55. 56; TPr. X. 14, and Pāṇini VI. 1. 94. VPr. IV. 56, 'ejatyojoreṣām' provides for sahojāḥ etc. (but note the SVPp. sahaḥ | jāḥ on II. 1206) which is covered here by 99. In our treatise the phenomenon is restricted to *upasargas*, but in CA. III. 52; TPr. X. 14 its scope has been extended to words like śakalya and so on.

99 Cf. Pāṇini VI.1. 95 and 'otvoṣṭhayoḥ samāse vā' a vārtika on P. VI. 1. 94. Our treatise goes further

and declares pararūpa to the compounds in general.

101 For corresponding rules, cf. CA. III. 46 (and 47 which is an exception to 48); TPr. X. 8; Pāṇini VI. 1. 87; 1. 1. 51. All prescribe the *sandhi* in a like manner. RPr. II. 32 and VPr. IV. 49, however treat it very differently, merely prescribing that both *a* and ā become *a* before ṛ, without requiring the conversion of the latter into *r*, a fact stated by our treatise in 102 and by Pāṇini in VI. 1. 128.

102 101 covers RPr. II. 32 and VPr. 49, but implies *rabhāva* (guṇa) as well, while 102 nagatives the same in the opinion of some i. e. the authors of RPr. and VPr. and others, who follow them in that matter. Thus it seems to provide for yatha ṛṇam RV. 8. 47. 17; yatha ṛtavaḥ 10. 11. 5; yatha ṛtuśo 10. 98. 10; 2. 24. 13; 2. 28. 5 and so on, and also makes provision for mahna ṛte SV. II. 1137, if we construe *eke* as pūjārtham. The commentator on ŚŚS. XII. 13. 5 makes an interesting statement, which may throw some light on the difference between the Ṛgvedaśākhās. On 'na ṛte śrāntasya sakhyāya devāḥ' RV. 4. 33. 11, he says 'apadruto nāma sandhir bāśkalānāṃ prasiddhaḥ tasyodāharaṇam'. Are we to understand from it, that the followers of other śakhās did not admit this sandhi?

For a list of the examples like those quoted above, cf. Benfey. SV. Einl. XXXII. RPr. II. 64 is an exception to II. 32. For the corresponding rule in Pāṇini cf. VI. I. 128

103 VPr. IV. 59 provides for apṛktas only. No corresponding rule is found in RPr; CA; TPr. and Pāṇini. But see 'ṛte ca tṛtīyāsamāse' a vārtika, on which Bhaṭṭoji cites sukhena ṛtaḥ=sukhārtaḥ SK. *Acsandhi.*

104 Exception to 101.

105 For corresponding rules of other treatises see CA. III. 48; TPr. X. 9; Pāṇini VI. 1. 91 (vā supyāpiśaleḥ 92) and VPr. IV. 59 which however restricts the operation of the rule to the preposition ā alone. The TS. extends this contraction to prepositions ending in *a*, upārcchati; see Whitney, CA. III. 47; TPr. III. 9. In the post vedic language this contraction was extended to all prepositions ending in ă. Cf. Macdonell, Vedic Gr. p. 64. n. 2.

106 Cp. "pravatsatarakambalavasanārṇadaśānāmṛṇe" avārtika on Pāṇini VI. 1. 89.

Note its bearing on the date of the composition of our treatise.

107 Cf. Pāṇini VI. 1. 77.

108 An exception to 107. Cf. Pāṇini VI. 1. 127. The declaration of *hrasva* implies pragṛhya sañjñā. Cf. patañjali on P. VI. 1. 127.

109 For corresponding rules, cf. RPr. II. 21; VPr. IV. 46; CA. III. 39, and Pāṇini VI. 1. 77. The TPr. X. 15, however restricts the conversion into a semivowel to i, ī and u—a restriction, which might have been made by all, since final ū is

always pragṛhya and final ṛ nowhere in the Vedas comes to stand before an initial vowel. Cf. Whitney, CA. III. 39; Macdonell, Vedic Gr. p. 65. n. 4. The fact seems to have been noted by the authors of our treatise who separately formed sūtra 107, which is obviously meant for usages seen in Bhāṣā alone. Were it not so, the order of the sūtras would have been:— asventasthām 107, ṛmeke 108; and there would have accrued a clear saving of one sūtra. We may also note here the close resemblance between our treatise and Śabdānuśāsana of the Jaina Śākaṭāyana, who lived in the time of Amoghavarṣa I, and wrote his work about Śaka 789. The sūtras are as follows :—

RT.	ŚA.	Pāṇini
रमृस्थमस्वे	अस्वे I. 73.	इको यणचि 6. 1. 77.
ह्रस्वमेके	ह्रस्वोवापदे 74	इकोऽसवर्णे शाकल्यस्य
अन्तःस्थाम्	ऋत्यकः 75	ह्रस्वश्च 127
		ऋत्यकः 128.

It is clear from the above, that the author of Śabdānuśāsana was well familiar with the terminology of our treatise, and that while adopting some terms from RT. or from some other ancient common source, he in the matter of systematisation closely followed Pāṇini.

In the commentary RPr. II. 32 is covered by *asve* (107). *hrasvameke* is to cover Pāṇini VI. 1. 128, which provides optional *pragṛhyatva* for abodhi agniḥ etc. In the comm. read 'svarayorityadhikāraḥ | vyabhicāra iti ced vikāraḥ sasthāna ityuktam.' sasthānaḥ of RPr. II. 21 is covered by 92 of our treatise.

The word *antasthā* designates yaṇ of Pāṇini and its use in feminine gender (cf. antasthāṃ svām. RPr. II. 21) may be significant. Does it not hint at the important fact that Indian Grammarians, regarded *semivowels* not as essentially different from *i*, *u* etc. but merely a by-form of the same (antasthā vṛtti), a form with which they had very often an interchange (as in the saṃprasāraṇaform of the vowel gradation)? And the fact that in reality there was no interchange between the so called strong and weak forms and that both of them sxisted side by side even in Indo-European times, seems to have been hinted at by Yāska, who, while discussing the ways of deriving words incidentally remarks "tadyatra svarādanantarāntasthāntardhātu bhavati *taddviprakṛtīnāṃ* sthānamiti pradiśanti" Nir. II. 1. 2. Can we not infer from 'dviprakṛtīnām' that both iyāja, and iṣṭá, and vásati and uśmási are original forms?

110 (a) The corresponding rule in Pāṇini seems 'tayoryvāvaci saṃhitāyām VIII. 2. 108, which counteracts VI. 1. 101 in agnā 3 yindram; and VI. 1. 127 in agnā 3 yāśā, a fact corroborated by Kāśikā which runs :—

kintu yaṇā bhavatīha na siddham,
yvāvidutoryadayaṃ vidadhīti |
tau ca mama svarasandhiṣu siddhau,
śākaladīrghavidhī tu nivartyau ||
ik ca yadā bhavati plutapūrvaḥ,
tasya yaṇaṃ vidadhātyapavādyam |
tena tayośca na śākaladīrgho,
yaṇsvarabādhanameva tu hetuḥ ||

Like, hāu | ātra; hāu | āñja, we have to assume some vowel in 'syāgnāi' and 'in āi', as is clear from 'svarayorityadhikāraḥ'.

(b) gatiḥ: i. e. adding *i* or *u* after ā, or *i* after *o*. About the definition of *gati* see Simon, PpS. 520; for ai and āyi see Simon, PpS. Einl. p. 527, note 2, (the āi-bhāva is dealt with in PpS. III. 1—4, 242). In between the ā and a vowel, a *y*, or a like sound is inserted in the gānas of SV. Cf. Weber, Ind. Stud. IV. 252; Oldenberg. RV. I, 457 ff; Bloomfield on KS. 74, 19. 135. 9. The *y* before i, ī and e is phonetical; such a phenomenon is recorded in Pāli, where *y* and *v* are inserted before *i* and *e*. For details, cf. Wackernagel, Altind. Gr. I. p. 338 note.

111 Cf. CA. III. 40; VPr. IV. 47; TPr. IX. 11, 15, and Pāṇini VI. 1. 78. RPr. II. 25, 28, 31 however convert *ai* and *au* directly into ā and *e* and *o* directly into *a*, adding that after the ā and *a* which come from *o* and *au* a *v* is inserted, except before a labial vowel. See Macdonell, Vedic Gr. p, 67; Wackernagel, Altind. Gr. I. p. 326 (274). In the examples cited by the commentator, the reading of B. is preferable. *y* is dropped by 159 according to Naigī, while according to other teachers it may remain. Benfey's SV. supports the reading of B.

112 Our treatise converts a *n* to visarjanīya, when it is preceded by any long vowel, be it ā, ī, ū or ṝ. The visarjanīya when preceded by ā, becomes *y* by 117, only to be dropped by 158; but when preceded by other long vowels, it is reduced to *r* by 115, and an anusvāra, a consonantal element, is inserted by 185 between the vowel and the *r*. The process here is then as follows:– paridhīn + ati = paridhīḥ + ati(112)– paridhīr + ati (115) = paridhī̃rati (158). This process exactly agrees with that of the CA. according to which the process in upabaddhā̃ iha would be like this: upabaddhān + iha: = upabaddhāḥ + iha (CA. II. 27) = upabaddhā̃ḥ + iha (nasalisation of the preceding vowel by 1. 67)=upabaddhā̃y + iha (II. 41) = upabaddhā̃ iha (II. 21). This is an example of a *n* preceded by a long ā. But in examples like ṛtū̃rutsṛjate where *n* is preceded by a vowel other than ā, the CA. makes some difference. Instead of following the reasonable process of changing *n* into visarjanīya and leaving it for rule II. 42 to change the latter into *r*, it directly converts the *n* into *r* by II. 29. The RPr. IV.69, 70, 71 also change *n* into *r* and then prescribe nasalisation of the preceding vowel by IV. 80. Whitney's remark about

RPr. on CA. II. 29 seems wrong. Similarly VPr. III. 142 specifies the few passages in which the conversion of *n* to *r* occurs after ī and ū. See also TPr. IX. 20 which changes *n* to *r*, when it is preceded by ī, and to *y* when it is preceded by ā.

When compared with other Prātiśākhyas, the process of our treatise (i. e. that of changing a *n* to visarjanīya and then to *r*) seems unnecessarily cumbrous, yet in fact it is wellfounded and correctly carried out. It should be noted that "all the cases in which this loss of a final *n* occurs are accusatives plural or nominatives singular (as vidvān) which originally possessed a final *s* after the *n*, and the loss of the *n* before the sibilant, with accompanying nasalization of the preceding vowel, and then the disappearance of the sibilant itself, as in other cases after ā and before a vowel, are unquestionably the cause of the *sandhi* as it finally presents itself" Whitney, CA. II. 27. Our treatise then by bringing in the visarjanīya as a step in the process, (like CA. II. 27) has a decided theoretic advantage over other Prātiśākhyas. Like these treatises Pāṇini (VIII. 3. 9 and the series of sūtras prescribing *rutva* VIII 3. 1—12) also prescribes the change of *n* to *r*.

Pādamardhīye etc. At the end of a pāda-ān-īn-ūn remain unchanged before a vowel. For passages in which—ān is unchanged within a pāda, cf. Oldenberg, RV. 1. 428, 429 A. For the detailed treatment of such a *n*, cf. Wackernagel, Altind. Gr. I. p. 330—32; Macdonell, Vedic Gr. p. 68.

Before *p*, finel *n*, when etymologically is equal to *ns*, sometimes becomes—ṃḥ; cp. nṝṃḥ pāhi. For details see Wackernagel, Altind. Gr. I, p. 331. This change does not seem to have been noted by our treatise. For the different readings for nṝ ᳲ pāhi SV, II. 594, cf. Benfey, SV. Einl XXVI.

113 This is to restrict the scope of 112. On viśvāṃ apadviṣaḥ II. 205, cf. Benfey, SV. Einl. XXV.

114 Cf. RPr. IV 80, VPr. III, 131, 132; TPr. XV. 1; CA. I. 67, and Pāṇini VIII. 3. 2, with Bhaṭṭoji's remark about the Taittirīyas. Our treatise however, prescribes raṅga in the case of ā only, in case of ī and ū it declares the insertion of anusvāra, (185) which it regards as a consonantal element. TPr. XV. 2, 3 record this phenomenon as a view of some teachers. For *rakta* see raktasañjño' nunāsikaḥ RPr. 1. 36. SV. 1. 571 reads: ā kalaśaṃ madhumāntsoma naḥ sadaḥ |

115 Visarjnīya whether produced from *n* or *s* is implied here. The example 'vṛtrahā nṛbhiḥ' seems ill-chosen. Cases in which visarjanīya is preceded by ā are covered by 117. Here the visarjanīya is straightaway changed to *y* and then dropped by 158. By 'dhrā-

iguḥ,' the commentator probably means 'rathebhiradhriguḥ' SV. I. 373, where visarjanīya has been turned into *r*. dobhā may be emended to dorbhā. For corresponding rules see RPr. 1. 67. IV. 27; VPr. IV. 36; TPr. VIII. 6; CA. II. 42, 43; According to Pāṇini the visarjanīya is first converted into *s* by VIII. 3. 34 and the same is changed into *r* by VIII. 2 66. See Macdonell, on euphonic combinations of final *s* before voiced sounds in Vedic Gr. p. 70.

116 This rule is applied to those words, whose final visarjanīya represents an original *r* and not *s* and in which accordingly the *r* is liable to reappear before a sonant initial, even though *a* or ā precede. For corresponding rule, cf. CA. II. 44 which registers those words of which the final visarjanīa is changed to *r*. The RPr. I. 76-103 rehearse words of which the final spirant is *rephita* and in IV. 27 prescribes the conversion into *r* of the *rephita* visarjanīya before sonants. And here I may be permitted to give a detailed comparision of the RV. and SV. with regard to this *sandhi* with special reference to the RPr.:—

RPr. I. 79: gobhirakṣāḥ, as a counter-example. RV. 9. 107. 9-II. 348.

,, ,, 80. uṣarbudhaḥ I. 44. 9-1. 40. Several examples occur. Cf. S. 1.

,, ,, 82-86 Examples cited by RPr. I. 82-86 Uvaṭa are not found in the SV.

,, ,, 87. mā nastarabhimātaye 8. 3. 2—II. 770.

,, ,, 88-92. Examples cited by Uvaṭa are not found in the SV.

,, ,, 93. svardṛṣam, svaryuvaḥ, svarvidaḥ, svarvidā etc. (VPr. I. 166) svo araṇaḥ 6. 75. 19, a counter example, is found in SV. II. 1226 with an important variant.

,, ,, 94-99. No example.

,, ,, 100 records exceptions. vivo made śīram 10. 21. 1-1. 420; mahyāvo arciṣā 1. 157. 1-II. 1111.

,, ,, 101. sthātar harīṇām 8. 46. 1-1. 193; jaritarjāram 10. 42. 2. cf. I. 39.

,, ,, 102. doṣāvastardhiyā vayam 1. 1. 7-1. 14; cf. VPr. I. 165; upaprayanto adhvaram, a counterexample, 1. 74. 1-II. 727.

,, ,, 103. adardarut samasṛjo vi khāni 5. 32. 1-1. 315.

All the examples mentioned above are covered by 116 of our treatise. The VPr. I. 160-168 gives a similar list and a like rule for the alteration (IV 36). TPr. VIII. 8-15 treat similar words.

For a detailed treatment of this kind of *r*, when it is final, cf. Wacker-

nagel, Altind. Gr. I. p. 335; for a list of root stems in-*ir* and-*ur*, cf. Grassmann. W. 1663; for a list of words in which *r* is original, cf. Macdonell, Vedic Gr. p. 72 n. 3; for irregular examples, cf. Benfey, SV. Einl. XL. For aha evā -aharevā; akṣa induḥ - akṣarinduḥ; ūdho-ūdhar. avo -avar, see Macdonell, Vedic Gr. p. 72 n. 4; Wackernagel, Altind. Gr. I. p. 334. See also Benfey, SV. Einl. XL. and our treatise 176.

117 (a) The rule prescribes, that visarjanīya. when preceded by ā is converted into *y*, both when followed by a *vowel* or a *consonant*. For partially corresponding rules, cf. TPr IX. 10; CA. II. 41. The VPr. IV. 37 also prescribes the change of the spirant to *y* before elision, but restricts it to the cases of a visarjianīya preceded by a kaṇṭhya i.e. *a* and ā. The RPr. follows a method different altogether. It does not change a spirant to *y*, nor does it prescribe its elision, but teaches (II. 24, 25, 27) that when a spirant is preceded by a long vowel and is followed by a vowel, it becomes ā, and when situated in similar circumstances, but preceded by a short vowel, it becomes *a*.

(b) It is to be noted that the *y* prescribed by our treatise is a step to its disappearance by 158. It is difficult to ascertain whether the conversion into *y* is a matter of pure theory or whether it gives account of an actual process of phonetic transition. Instances like *bhuvayiti* (142) indicate that there was a tendency to pronounce *y* in place of *s* (=z) at least in some parts of the country, a fact clearly borne out by Pāṇini VIII. 3. 17, 18. Some examples of the insertion of *y* in place of *s* (=z) indeed occur in SV. Thus SV. I. 14 reads (in some mss.) bharantayemasi, and II. 569 ajarāyidhānāḥ (in St.). See also Kāṭhakopa. II. 11 (Cal. ed.) yāyiṣṭakā. Note also the tendency (in the Punjab) to pronounce *y* in place of *s* (=z) even in English words like pleasure. For a thorough philological treatment of *s* (-z) cf. Wackernagel, Altind. Gr. I. p. 337; Macdonell, Vedic Gr. p.70.

VPr. IV. 38; TPr. IX. 9, and CA. II. 55 drop the spirant, when it is preceded by ā and followed by a sonant consonant, without changing it to *y*. The RPr. II. 24 declares that the spirant, along with the preceding vowel, in such a situation, is changed into ā. Generally there is no *sandhi* after the elision of *y*, but exceptions are noted in RPr. II. 68, 69, for which our treatise makes no provision. Cf. *semam* RV. 1. 14. 11 recorded by RPr. II. 69 =semam SV. II. 1045.

118 Cf. RPr. II. 33; VPr. IV. 42; TPr. IX 8 and CA. II. 54, which alone of all the Prātiśakhyas converts a spirant into *u*, which, of course when combined with the

preceding *a* becomes *o*, a process in which it exactly agrees with Pāṇini VI. 1. 114.

119 Cf. RPr. II. 33; VPr. IV. 43; TPr. IV. 7; CA. II. 5. and Pāṇini VI. 1. 113. For the starting point of this *sandhi* cf. Wackernagel, Altind. Gr. I. p. 338; Macdonell, Vedic Gr. p. 70.

120 Cf. RPr. II. 70.

121 parīto ṣiñcata (St.) but 'parīto ṣiñcatā' Benfey. Cf. SV. Einl. p. XXIV. Here—*ito* probably stands for ita + u (cf. RVPp. X. 107. 1, pariS itaḥ) as *so cit*–sa + u—cit and not sah—cit. See also *adopito* 1. 187. 7. Cf. Wackernagel, Altind. Gr. I. p. 339; Macdonell, Vedic Gr. p, 70 n. 7. In the comm. 'idaṃ ca rūpagrahaṇam'–'athaitāni yathāgṛhītāni nipātyante' Uvaṭa on RPr. V. 17.

122 It is an exception to 116. Cf. rūparātrirathantareṣu rutvaṃ vācyam' a vārtika on Pāṇini VIII. 2. 69.

123 This also is an exception to 116. Cf. TA. 4. 40. 1.

124 The original form of ūdhas was ūdhar, as shown by the equations, euter–udder. Thus there was a clash between 116 and 117, to prevent which the word is included here. According to RPr. I. 96 *avar* also is *rephita*. The VPr. and TPr. do not take notice of these words. RPr. I. 96, 97 however make *avar* and *ūdhar* as *rephita*. Cf. Uvaṭa on these rules. See also Wackernagel, Altind. Gr. I. p. 339; Benfey GGA. 1846, 831. b. 1847, 1486; SV. Einl. p. XLII. CA. II. 52 states that the visarjanīya of these words is not convertible into *r*, a precept utterly uncalled for in that treatise, since no precept has been given there which should authorise the conversion into *r* of the final of these words. Cf. Whitney on CA. II. 52. For the corresponding rule in Pāṇini, cf. VIII. 2. 70, 71 with Böhtlink on them.

125 Cf. RPr. IV. 45–64; VPr. II. 21; TPr. VIII. 23; CA. II. 62 and Pāṇini VIII. 3. 46. In the comm. 'yaśaḥ kāmayate' seems better. But cf. Bhaṭṭoji 'samāse kim ? yaśaḥ karoti' |

126 No exactly corresponding rule is found even in Pāṇini. In the comm. read kāme instead of kāmam. 'ya iti ? ayaskāmaḥ' is doubtful. *ya* may stand for atiśaya. ayaskāmaḥ, in that case would be a counter example and may be emended to 'ayaḥ kāmaḥ'

127 Cf, VPr. III. 30, Pāṇini VIII. 3. 38. In the comm. read *ayaskam* instead of *ajaskam* and *urasyā* in place of *caturasyā*.

128 Instead of 'kautaskutādīnām of our tratise Pāṇini has 'kaskādiṣu ca' VIII. 3. 48; and I suspect that here he has placed *kaska*, the second word in the gaṇa of our treatise, at the head simply for brevity's sake. The two gaṇas run:–

kaskādi :—

kaskaḥ, kautaskutaḥ, bhrātuṣputraḥ, śunaskarṇaḥ, sadyaskālaḥ, sadyaskrīḥ, sādyaskraḥ, (but cf.

sādya*h* kreṇa, sadya*h* kroma in LŚS. VIII. 3. 1, 3) kāṃskān, sarpiṣkuṇḍikā, dhanuṣkapālam (cf. Bhaṭṭoji SK. on P. VIII. 3 45) yajuṣpātram, ayaskāntaḥ, tamaskāṇḍaḥ, ayaskāṇḍa*h*, medaspiṇḍa*h*, bhāskara*h*, (P. III. 2. 21) ahaskaraḥ.

kautaskutādi:—

kautaskutaḥ, kaskaḥ, putrādinyāsputraḥ, śiraspadam, adhaspadam (P. VIII. 3. 47) ayaspātram (VIII. 3. 46. 49) payaskāmaḥ (VIII. 3. 46), ayaspiṇḍa*h* (medaspiṇḍaḥ in kaskādi), pituṣputraḥ (the word does not occur in RV. SV. and AV. [illegible] Pr. 59, 61. Bhaṭṭoji has pituḥ putraḥ on VI. 2. 133, and hotuḥ putraḥ in kaskādi) śunasputraḥ, śunaspati*h* (in the interior of a pāda, covered by 147; Pāṇini covers this by VIII. 3. 53) śunaskarṇaḥ, common to both.

The above comparison will show that the gaṇas of our treatise greatly differed from those of Pāṇini, a fact confirmed by the commentator on 66, where he reads 'śivavaiśravaṇau (vaiśvānarau) skanda viśakhau, nāradaparvatau, uśanābṛhaspatī iti gaṇasamāsaḥ." Campara this with the 'dadhipaya ādi gaṇa (II. 4. 14) of Pā*n*ini which runs 'dadhipayasī, śivavaiśravaṇau, skandaviśākhau, parivrājakakauśikau, and so on.

Note the influence of Pāṇini on the commentator. He also puts *kaska* at the head of the gaṇa.

29 sadyaskāla is covered by Pāṇini VIII. 3. 48.

130 Read in the comm. ∘nyevaṃpramāṇam instead of ∘ nyekaṃpra∘. The citations show that this sūtra corresponds to Pāṇini VIII.3.45; if so, then the use of *sāmarthye* is quite the reverse of that in Pāṇini VIII. 3. 44, which corresponds to our 131.

131 Punctuate: mithunākhye vā bhavati | paroṣmā...bhāvā*h* | ..... api hi tāni∘ | pūrvayoge etc. is not clear. The word *si* occurs in 187 only, and that sūtra has nothing to do with this phenomenon.

132 Cf. Pāṇini VIII. 3. 44, with Tattvabodhinī on SK. of Bhaṭṭoji.

133 Cf. VPr. III. 23; TPr. VIII. 24; CA. II. 63 and Pāṇini VIII. 3. 41.

134 TPr. VIII. 24; CA. II. 63 and Pāṇini VIII. 3. 41.

135 No corresponding rule is found in the Prātiśākhyas; but cf. Pāṇini VIII. 3. 41. In the comm. read 'kasmādasukhe ? duṣkhamidaṃ śakaṭam.' (kham – chidram). See Jacobi KZ. 25. 439 f; Kielhorn, Ind. Ant. 16. 345; Epigr. Ind. 1. 137. 2, 180; Wackernagel, Altind. Gr. I. p. 341 note.

136 In the comm. read *vaidhaveyaḥ* (– vidhavāyā apatyam).

137-39 Pāṇini VIII 3. 43. For partial correspondence cf. CA. II. 64.

140 Pāṇini VIII. 3. 41.

141 RPr. IV. 47; VPr. III. 23; TPr. VIII. 24; CA. II 63 and Pāṇini VIII. 3. 41. For 'tiraskṛtam' see TPr. VIII. 30, and Pāṇini VIII. 3. 40.

142 Pāṇini VIII. 3. 40. In the comm. read 'puraskṛtamṛṇam | niryātī-

tam | Cf. 'Madrāḥ karaṃ vinayante-niryātayanti'. Böhtlink on Pānini 1. 3. 36. śvabhiruryā∘ is doubtful. I would prefer 'śvabhirbhūyātarūpāḥ (-bhūmau yātaṃ rūpaṃ śarīraṃ yeṣām).

143 RPr. IV. 43; VPr. III. 62; CA. II. 65 and Pāṇini VIII. 3. 50.

144 This is to deny *s* in examples like sādhaḥ kṛ∘ SV. I. 217.

146 RPr. IV. 44, 45, 56; VPr. III. 26, 31; TPr. VIII. 28; CA. II. 66, 67 and Pā*n*ini VIII. 3. 51, 53. I do not know why the commentator has included 'pituṣpari' [RPr. IV. 64] among the counterexamples, where 'divaḥ pari' II. 534 may safely be placed. For the practice of writing *visargas* before ṣ and *s* cf. Benfey, SV. Einl. XLVI.

147 Cf. RPr. IV. 42, 46, 48, 49, 53; VPr. III. 28, 35, 36; TPr. VIII. 27, CA. II. 70–74 and Pāṇini VIII. 3. 53. somaspatī II. 224 is correct, according to our treatise, but cf. somaḥ patiḥ RV. 9. 101. 6 (so noted by RPr. IV. 51). viśvataḥ pṛthuḥ I. 393-II. 595 is correct according to RT. [cf. divaḥ pṛthuḥ as a counterexample on TPr. VIII. 28; Pāṇini VIII. 3 51 Böhtlink] but cf. viśvatas pṛthu*h* RV. 8. 98. 4 specially noted by RPr. 53, 57; VPr. III. 27; CA. II. 78, and Pāṇini VIII. 3. 49; and such are divaspṛthivyā*h* 9. 31. 2 and vīlitaspṛthu*h* 2. 21. 4, not found in SV. and similar is divaspṛṣṭhe on Pāṇini VIII. 3. 53. pituṣpitā is correct in SV. II. 745 and RV. 6. 16. 35 [RPr. IV. 64] but how pitu*h* pitā in AV. 18. 2. 49; 3. 46. 59 [cf. Whitney on CA. II. 73] and manu*h* pitā I. 355 [where RV. has ṣ and which is so noted by RPr. IV. 64] svaḥ patiḥ II. 882; and svaḥ patī II. 351-RV. svarpatī in 9. 19. 2. In RV. we find yaspati*h* in 5 51. 12 but ya*h* pati*h* in 10. 85. 39; pūrvyas pati*h* in 10. 48, 1 but pūrvyaḥ patiḥ in 1. 153. 4 which are noted by RPr. IV. 51.

148 This is to avoid *s* in cases like *bandhuh pāvakah.*

149 Cf. RPr. IV. 55; TPr. VIII. 29: VPr. III. 25: CA. II. 80 and Pāṇini VIII. 3. 53.

151 Before mutes immediately followed by *s* or ṣ finel *s* regularly becomes visarjanīya. In RV. occasionally the sibilant disappears. Cf. Macdonell. Vedic Gr. p. 71.

For corresponding rules cf. RPr. IV. 31. TPr. IX. 3, and Pā*n*ini VIII. 3. 35. See also Bhaṭṭoji on P. VIII. 3. 37. Cf. priya*h* kṣapa*h* II. 1176.

152 Cf. CA. II. 25. Pā*n*ini VIII. 3. 6. According to Whitney CA. II. 25 is an interpolation, but mark the order of this and the following sūtra in CA. and our treatise.

153 Cf. CA. II. 27. Virtually a sibilant is inserted before the mute of the same class with the latter, and the *n* itself is replaced by the nasalisation of the preceding vowel (see 185.) Cf. CA. III. 133-36. The TPr. V. 20 gives a general rule for the

insertion of the sibiiant before *c* and V. 21 gives all the cases in which it does not take place. The isertion before *t* is noted in V. 14 and all the cases of its occurence are counted. The RPr. IV. 74 registers all those words before which the sibilant is added, as well as before *c* as before *t*, IV. 76. See Pānini VIII. 3. 7. In the RV. this insertion occurs only when the sibilant is etymolojically justified that is in the nom. sig. and acc. pl. masc. almost exclusively though not invariably before *ca* (cf. 154) and *cid*. The origin of the insertion of a sibilant is historical. Formerly the insertion of a sibilant before *c* and *t* was made after a word which was entitled by origin to a final *s*. Cf. Macdonell, Ved. Gr. p. 69; Wackernagel, Altind. Gr. I. p. 333 and the note on p. 332; Lanman 516 A. note. But in course of time the true character of the incertad *s* was forgotten and its sphere of occurence being considerably extended, it came to be applied to cases, to which it did not historically belong. Thus in the other Saṃhitās the inserted sibilant becomes commoner, occuring even where it is not etymologically justified, that is in the 3. pl. impf; and the voc. and loc. of *n* stems. There are no examples of the inserted sibilant before *ch* in the Saṃhitās. In the post Vedic language a sibilant is invariably inserted after *n* before all voiceless palatals, carebrals and dentals. Cf. Whitney on CA. II. 27; Bopp. Comparative Gr. 1. 468, 478. 479. 'bhavāṃṣṭikā' of the commentary may be corrected to 'bhavāṃṣṭīkate' Cf. the commentary on CA. II. 27.

Like CA. II. 27 the precept of our treatise also looks more like a rule of general grammer rather than that of a particular grammer or a Prātiśākhya. This fact should be noted every now and then in our treatise, and this actually explains the name Ṛktantra vyākarnam of this prātiśākhya.

154 Ṛc = the *yoni* of the sāman, and not the Ṛgveda. Śaman form i. e. setuṣāma and śukriyasamāpana etc. are excluded. After śukriya° we expect some counterexample.

155 Cf. Pāṇini VIII. 3. 12. Examples quoted by the commentator do not occure in SV. No corresponding rule is found in other Prātiśākhyas.

156 budeṣasasya is a misprint. Read lubedeṣasasya. Cf. RPr. II. 80; VPr. III. 15-17: TPr. V. 15; CA. II. 57, and Pā*n*ini VI. 1. 132, 133. Pā*n*ini reduces RT. 156 and 157 into one sūtra 'etattadoḥ sulopo' koranañ samāse hali. VI. 1. 138 and is thus a decided improvement on our treatise.

157 Cf. RPr. V. 16: Pā*n*ini (akoranañ samāse) VI. I. 132. No corresponding rule is found in other Prātiśākhyas.

158 Read 'mahā̃ hi ṣah' in the commentary. Cf. CA. II. 55; VPr. IV 38;

TPr. IX. 9. CA. VPr. and TPr. do not change a visarjanīya into *y* before consonants. They all drop it straight. Our treatise on the other hand, changes a visarjanīya, preceded by *a*, ā (cf. 117), alike before vowels and consonants. The RPr. IV. 24 declares that the visarjanīya, along with its preceding vowel, passes into ā, which is another way of saying the same thing.

159–160 The sūtra requires 'hā ātra' in the comm. Cf. CA. II. 21; VPr. IV. 125. TPr. X. 19–23 cite many discordant opinions on the subject. According to it *y* and *v* are dropped, when preceded by *a* and ā: Ukhya maintains contrary: Sāṅkṛitya denies the loss of *v*: Mācākīya allowing the loss of both, when followed by *u* or *o*: Vātsapara holds that they are not lost altogether, but only imperfectly pronounced (cf. 161). The treatment of final diphthongs in the RPr. does not include the exhibition of a final semivowel which is repuired to be lost, and hence there is no such a precept in RPr. See Pāṇini VIII. 3. 19.

161 Cf. CA. (II. 24) leśavṛttiradhisparśaṃ Śākaṭāyanaḥ, where the word leśa means diminution, the word occuring in the same meaning in TPr. X. 19–23 which declares that Vātsapra holds not the omission but the leśa of final *y* and *v* after *a* and ā and the commentary there explains leśa by *lupta vaduccāranam*–an utterance of them as if they were omitted. In the RPr. leśa is once found in the chapter treating of faulty pronunciation (XIV. 17), where leśa is glossed by Uvaṭa with 'prayatnaśaithilyena.' Pā*n*ini VIII. 3 18 attributes to Śākaṭāyana the same doctrine as regards the pronunciation of final *y* and *v*. P. vyorlaghuprayatnatara*h* Śākaṭāyanasya is glosaed by Bhaṭṭoji with 'yasyoccāra*n*e jihvāgropāgra madhyamūlānāṃ śaithilyaṃ jāyate. Śākaṭāyana then is to be understood as holding, like Vātsapra that the final semivowels are not to be omitted altogether, but uttered with a slighter effort; the partial contact (īṣatspṛṣṭamantasthānām) which is the characteristic of them not being completely made. The followers of Pāṇini restrict Śākaṭāyana's doctrine to *y* and *v* when preceded by *bho bhago agho* and *a* (cf. Tattvabodhinī on SK.), but the VPr. IV. 127 refers to him as exempting only the word *asau* from the treatment prescribed for *y* and *v* in every other case, which treatment however it does not declare to be attenuation but omission.

The statement 'ardhaṃ vā' does not attribute the phenomenon to a particular grammarian but as a view of the authors of this treatise. Does it not indicate that the treatise is composed by the followers of Śākaṭāyana, who adopted this view as their own, and, hence did not think it necessary to attribute

it to Śākaṭāyana by name ?

162 See note on 161. In SV. II. 144 St. reads yā ṛtāvṛdhāvṛtasya, while Benfey has yāvṛtāvṛdhāvṛtasya. Cf. mitrāvaruṇāvṛtāvṛdhāvṛtaspṛśā RV. 1. 2. 8; yāvṛtāvṛdhāvṛtasya RV. 1. 23. 5. Cf. Benfey, SV. Einl. XXIV. But we must be very cautious in fixing the text of the Vedas on the basis of this kind of comparison, because a particular reading may belong to a particular śākhā and may not be acceptable to others. For example here the reading with *v*, which is correct according to 162, may be acceptable (in the SV.) to the followers of Naigeya Śākhā and may not be liked by others, who agree with 160, and Benfey's SV. is anything but the text of the Naigeyas. See also SV. II. 198, where St. reads 'varuṇā ṛtā' which Benfey emends to varuṇāvṛtā° on the ground of RV. 1. 2. 8.

163 *v* is not omitted before *otu* in the opinion of Naigi (aprāpta) as well as others (160).

164 Cf. 'avyaktānukarṇasyāta itau' Pāṇini VI. 1. 98.

165 Cf. 'nāmreḍitasyāntyasya tu vā' P. VI. 1. 99. paṭatpaṭaditi or paṭatpaṭeti from paṭatpaṭa + iti. Note that the sphere of Pāṇini V. 4. 57 with the two vārtikas (i.e. ḍāci vivakṣite dve bahulam; nityamāmreḍite ḍācīti vaktavyam) is different from that of our sūtra.

166 See note on 128. Cf. Pāṇini VI. 3. 109, where Bhaṭṭoji quotes:—
bhavedvarṇāgamāddhaṃsaḥ,
simho varṇaviparyayāt |
gūḍhotmā varṇavikṛter,
varṇanāśāt pṛṣodaram ||

167 Cf. CA. II. 18. VPr. IV. 98 marks the loss of *s* from the root, *stambh*, but omits all mention of *sthā*. The TPr. V. 14 includes such cases in a more general rule; that *s* is dropped, when preceded by *ud* and followed by a consonant. See Pāṇini VIII. 4. 61.

168 The commentator offers little help in the exposition of the sūtra, the exact scope of which can only be inferred from a critical comparison with CA. III. 30; VPr, IV. 110; and TPr. XIV. 23, and in a way from Pāṇini VIII. 4. 50. Let us take CA. which prescribes doubling by 'saṃyogādiḥ svarāt (III 24 = 269) and then by 'sasthāne ca' (30 = 168) negatives it in the case of a consonant which is followed by another of the same class. Similarly TPr. XIV. 1. (svarapūrvaṃ vyañjanaṃ dvivarṇaṃ vyañjnaparam = 269) prescribes doubling of the first of conjunct consonants and then says 'savarṇasavargīyaparaḥ' (23 = 168), that a letter followed by one homogeneous with itself or one of the same mute series, is not duplicated. When read in the light of the above quoted rules of the two Prātiśākhyas, our sūtra "tulye" (tulye sthāne lupyate) can be easily reduced to this much, that a letter is not doubled by 269, when followed by its savarṇa- which is another way of saying the

same thing. Thus in 'vahanti' I. 25. 31 *n* is not doubled; iṣantokāya (=iṣam+to 180) n; in imāsta *s* (obtained by 269 which is not restricted to 'hrasvātparaḥ' 263, cf. *vedyam* in the comm. of 169; VPr IV. 102 prescribes the doubling of *t* in such cases, while our treatise does not); in indra *n*, (the omission of *y* cannot be meant); and in yāvāhuḥ sayujā (= huḥ + sa∘ 177) *s*. In the counter example 'surūpa id gomān' *d*, occasioned by the doubling (269) may be omitted, but not the original *d*, which is here not followed by its *savarṇa* letter. We must note here that the savarṇa in TPr. XIV. 23 applies only to an identical letter, and to the nasal semivowels into which *n* and *m* are converted before *y*, *l* and *v* by TPr. V. 26. 28=181. Thus while TPr. denies doubling of *v̆* in 'devav̆ vahanti', our treatise (169) makes it optional. That the above mentioned is the ken of this precept is hinted at by the comm. who says 'punaḥ punaḥ prasaṅgaśca' (= again doubling by 269 and again omission by 168).

169 In the sūtra, rāt=svarāt: sthā=antasthā; ajare-ajapare (-re-pare, as rādi-parādi in 26). This sūtra is meant [1] to make 168 optional before semivowels and [2] to dany the same before letters that are followed by *ac*. Cf. 'anaci ca' VIII. 4. 47. According to this the *c* of *accha* I. 523 should not be omitted [cf. VPr. IV. 25]. But Benfey adopts 'achā' every where, which may indicate the absurdity of blindly folloing the mss., which were very often copied and recopied by ignorant scribes. That a careful editor of the Saṃhitās aught to disregard as of no authority or conseqence, the variations or the unanimity of his mss. upon such points, and to adopt uniformly the reading prescribed by the Prātiśākhyas was suggested by Whitney on TPr. V. 24. Our sūtra would then restrict the ken of 168 to forms like indraḥ, rāṣṭram, bhrāṣṭram, candraḥ, and these are the very examples quoted on Pāṇini VIII. 4. 50 'triprabhṛtiṣu Śākaṭāyanasya' which means that according to Śākaṭāyana no duplication takes place in a group of three or more letters. And it is a pity that Burnell without making a thorough study of the text remarked in his introduction to RT. (p. XI) 'but of all his distinct and peculiar opinions there is no clear trace in the text".

170 For corresponding rules, cf. RPr. IV. 29; CA. II. 19; VPr. IV. 35; TPr. VIII. 16; Pāṇini VII. 3. 14; Wackernagel, Altind. Gr. I p. 325; Macdonell. Vedic Gr. p. 72. Stevenson reads 'yuktā barhi ra∘" cf. Benfey on it. in SV. Einl. XXVI. When *r* is dropped, the final vowel is lengthened by RPr. IV. 29; VPr. IV. 35; TPr. VIII. 17; CA. III. 20 (which is a bit deficient, Whitney) and Pāṇini VI. 3. III; and since our treatise does not give such a rule, the commentator prescribes a vārtika 'rapūrvayośca dīr.

ghatvam.' For other vārtikas, cf. the comm. on 226, 236, 243, 245 etc.

171 For similar rules, cf. RPr. VI. 2; TPr. XIX. 5; VPr. IV. 108; CA. I. 94, and Pāṇini VIII. 4. 33, 55.

172 Cf. VPr. IV. 119; CA. II. 4, and Pāṇini VIII. 4. 55. Final consonant is assimilated in quality to the following initial, becoming voiceless before a voiceless consonant and voiced before a voiced sound, as in in *yattvā* RV. 1. 15. 10. There is a tendency to write 'kṣipajyām' for 'kṣipajjyām' (RV. 4. 27. 3) and 'tatva yami' for 'tattvāyāmi' in some mss. For its justification see Wackernagel, Altind. Gr. I. p. 327 and my note on 271. In TS. 1. 2. 7. 1. 'samyatte – samyak te' and here a final guttural has become a dental before a dental. A similar example has been noted by me in Sāmatantra, where we have *ṛcchlokaṃ* for ṛkślokam. cf. note on. 179. Here the assimilation has extended its sway to the place of articulation as well. Cf. Wackernagel, Altind. Gr. I. p. 328 (277 A).

173 The Prātiśākhyas are unanimous on this point. Cf. RPr. IV. 3; VPr. IV. 121; TPr. VIII. 2. Pāṇini VIII. 4. 45 allows either the unaspirated sonant or the nasal before a nasal, while ms. usage is invariably in favour of the nasal. See Macdonell, Vedic Gr. p. 67; Wackernagel, Altind. Gr. I. p. 328 c. SV. I 279 (Benfey) reads '*udag nyag vā*', while the commentator requires 'udaṅ nyag vā.'

174 Cf. RPr. IV. 12, 13; VPr. IV. 97; CA. II. 17 and Pāṇini VIII. 4. 63. TPr. V. 22, 24 prescribe the change of *t* and *n* into *c* and ñ before ś and V. 34, 35 the conversion of ś into *ch*, when preceded by any mute excepting *m*; Vālmīki (V. 36) also excepting *p* and Pauṣkarsādi (V. 37) denying the changes, when ś is followed by a consonant and denying in this situation also the change of the preceding *n* into ñ. For details see Whitney CA. II. 17. 'maghavañ chagdhi:' according to Wackernagel the process of euphonic alteration here is a bit different. He thinks that in such examples an insertion of *t* (similar to that before *s* 187) takes place before ś, that is 'vajrin śnathihi' may become 'vajriñ śnathihi' or °ñchna° (through °jriñcśna° for °jrint śna°). Cf. Wackernagel, Altind. Gr. I. p. 332 and the rule 280 a on 331; Macdonell, Vedic Gr. p. 69.

175 Cf. Pāṇini VIII. 4. 63 and the vārtika 'chatvamamīti vācyam' on it. Read 'na naigiḥ | ścotayata, śnathi, ślokam, śnaśati, śmaśrūṇi iti pratyayāḥ | For śnathihi cf. Wackernagel, Altind. Gr. I. p. 331. On VPr. IV. 96 is cited 'ādityāñ śmaśrubhiḥ.' See also YvŚ 123. For ślokam, cf. 'ṛcchlokam' on 179, which in the opinion of some will be 'ṛkślokam.' Examples for other words are not traced in SV. and RV. (For such a case in RPr. cf.

Uvaṭa 'vada, mṛgyamudāharaṇam' on VII. 33). For 'ścyotati' Bhaṭṭoji cites 'vākscyotati' on the vārtika quoted above.

176 RPr. IV. 5; VPr. IV. 122; CA. II. 7 agree with our treatise on this point. The same doctrine is attributed by the TPr. V. 38 to Plākṣi etc. TPr. V. 39-41 declare that in view of some, the *h* remains unchanged, while the Mīmāṃsakas and others hold that an aspirated sonant is inserted between the final surd and the *h*. Pāṇini VIII. 4. 62 allows the *h* either to remain unchanged or to become the sonant aspirate. See Macdonell, Vedic Gr. p. 73.

177 The meaning is that ūṣmā i. e. visarjanīya is converted into the spirant corresponding in position with the following letters. Thus before *c* and *ch* it becomes ś, before *t* and *th s*, before ṭ and ṭh ṣ, before ś, ṣ, s it is changed into each of these respectively; before *k* and *kh* it becomes jihvāmūlīya and before *p ph* it is converted into upadhmānīya. Visarjanīya itself then does stand in Saṃhitās before a pause. CA. II 40 agrees with it; the VPr. III. 9. 12 gives as taught by Śākaṭāyana the doctrine of RT.-namely that visarjanīya becomes a sibilant before a sibilant and jihvāmūlīya and upadhmānīya before gutturals and labials, (while according to III. 10 Śākalya leaves visarjanīya unchaged before a sibilant) and itself maintains III.11 the visarjanīa before gutturals an[d] labials; VPr. III. 7 prescribes i[ts] conversion into ś before *c* and *c*[h] III. 8 dealares the change into [s] before *t* and *th* and III. 13 rejec[ts] the visarjanīya altogether befo[re] a sibilant followed by a surd mut[e]. TPr. IX. 2, 3 agree with our trea[t]ise. Like RT. (151) TPr. also d[e]clares that visarjanīya remains u[n]changed before *ks*. It then rehea[r]ses the different opinions o[f] other teachers in IX 4, 5 and IX I. The RPr. treats at considerab[le] length the changes which R[T] compresses into a single rul[e]. RPr. IV. 31 completely agre[es] with our treatise, excepting the cas[e] of a sibilant followed by surd mut[e] before which the visarjanīya is t[o] be dropped by IV. 36; IV. 33.3[4] permit the retention of a spiran[t] before gutturals, labials, and una[l]tered sibilants. Thus we see auth[o]rities vary on the treatment of vi[s]arjanīya before surd letters, th[e] point on which they all agree bein[g] its conversion into *s* and ś befor[e] dentals and palatals. See als[o] Pāṇini VIII. 3. 35 which declare[s] that visarjanīya remains unaltere[d] before surd mutes, if they are fo[l]lowed by ś ṣ and *s*, and VIII, 3. 36 which allows a visarjanīy[a] either to remain unchanged befor[e] ś ṣ. s or to be changed to the corre[s]ponding sibilant. See also th[e] vārtika 'kharpare śari vā visargalo[pa] vaktavyaḥ' which prescribes om[i]ssion, retention and its alteratio[n] into sibilant. According to Whi[tney]

ney the assimilation to a following sibilant was a more primitive mode of pronunciation than the retention of it, which has become prevalent in the later language, a fact fully borne out by old mss. Cf. Whitney on CA. II. 40. In the commentary read jihvāmūlīya before *k* in divaḥ (×) kakutpatiḥ and upadhmānīya before *p* in patiḥ (×) pṛthivyāḥ.

For the treatment of final *s* before dental *t* and cerebral ṭ, cf. Macdonell, Vedic Gr. p. 70, 71; Wackernagel, Altind. Gr. I. p.339.

In the commentary 'duṣvapnyam' may be read 'duṣṣvapnyam.' For the tendency of spelling rayi syāt (=rayiḥ + syāt); śuci ṣma (-śuciḥ + ṣma); gobhi ṣyāma (-gobhiḥ + ṣyāma) cf. Benfey, SV. Einl. XLI.

78 For corresponding rules, cf. RPr. IV. 9-11; VPr. IV. 95, 96; TPr. V. 22-24; CA. II. 10, 11, and Pāṇini VIII. 4. 40. There seems hardly any agreement among the Vedic mss. in the treatment of final *n* before consonants in general and before *c*, *ch* and *t* in particular; and there is "hardly any passage in which all the codices agree either to make or to neglect the assimilation." Whitney. We shall concern ourselves here mainly with the SV., where *n* has been virtually superseded by anusvāra :–

(1) *n* before *c* is represented by anusvāra in asmāṃ ci∘ II. 770; vajriṃ ci∘ I. 408, RV. has a variant; vajriṃ citra∘ II. 213; yāmaṃ citra∘ I. 135. For such examples in the RV. mss. cf. Benfey, SV. Einl. XXXVII.

(2) *n* before *ch:* saṃ chukra I. 83; maghava*m* chagdhi I. 274; ∘vindaṃ chiśri∘ II. 258; sīdaṃ chyeno II. 167; asmāṃ chatru∘ II. 1219; rurukvāṃ chatra∘ II. 1227. For such cases in the RV. cf. Benfey, SV. Einl.

(3) *n* before *j*: vidharmaṃ jana∘ I. 385; bhrājaṃ jyoti∘ II. 377; maghavaṃ jyok II. 1154; gachaṃ jāro II. 724; arṇavāṃ jagamyāḥ I. 340. For RV. cf. Benfey.

(4) *n* before *t*: ājigīṣaṃ tam I 372; maghavaṃ tubhyam II. 219; sāmaṃ tapa II. 779; āvāṃ tmanā II. 435; śatrūṃ tāḍhi II. 1227; dasyūṃ tanūbhiḥ II. 337. For RV. cf. Benfey. In Pāṇini V. 4. 118. Bhaṭṭoji has 'ajnā∘' while Mahābhāṣya has 'añnā∘' also. Cf Böhtlink on it.

n is required to be assimilated with the following *cavarga* by RPr., VPr., TPr., RT. and Pāṇini. It is assimilated to the following *j* according to CA. (II. 11) as well. But even before *j* we find anusvāra. Why ?

There has been a great similarity between *m* and *n* in the matter of *sandhi*. Barring a few stray situations (like samrāṭ) *m*, when followed by a consonant was not allowed its distinct independent existence. It was assimilated with the following *mute* (and *antastha*) by RPr. IV. 6; TPr. V. 27; VPr.

IV. 12; CA. II. 31; RT. 180; and Pāṇinī VIII. 4. 58. It was turned into *dot* before *r* and *spirants* by RPr. IV. 15; TPr. V. 29; VPr. IV. 1; CA. II. 32 and Pāṇini VIII. 3. 23. But there arose a tendency, probably for convenience sake, to show *m* by the *dot* even before *mutes* and *semivowels* noted by our treatise in 182, and by Pāṇini in VIII. 4. 58 and 59. This tendency slowly gained ground till it completely superseded the phenomenon of *parasavarṇa*.

Exactly the same thing occured with regard to *n*. VPr. IV 2 turns *n* into anusvāra in the interior of a pāda, and a similar phenomenon is recorded by Pāṇini in VIII. 4. 24, in which CA. goes further and makes the use of anusvāra a universal usage. Cf. Whitney on II. 11; see also 34. Preceded by a long vowel and followed by a vowel or *y*, *v*, and *h*, the *n* was unanimously turned into either anusvāra or anunāsika (cf. note on 112); followed by *c*, *ch* or *t* it gave rise to *s* (153) which in turn changed it to either anusvāra or anunāsika. Thus in *sandhi* the letter *n* was, in a vast number of cases, represented by the *dot*, and no wonder if this *dot*, helped by the process of simplification, superseded *n* even before those letters, where its use was correct, and prescribed by the grammatical treatises.

Thus before *d* we find *n* represented by anusvāra in vṛṣa*m* dyāvā I. 93; devā*m* deva I. 100; harivā*m* dadhe I. 223; agma*m* devasya I. 435; vidharma*m* devebhyaḥ I. 521; nyasmi*m* dadhra II. 77; kra*m*da*m* devā II. 110; mahā*m* devo II. 284; kṛṇva*m* diva II. 309; kra*m*da*m* devo II. 310; sedha*m* duritā II. 666; madhumā*m* drapsaḥ II. 719; dharma*m* divo II. 802; stabhāya*m* divo II. 896; mahā*m* deva II. 1110; asṛgra*m* deva. II. 1166. Before *dh* we find a variation in SV. I. 344; before *p*, *n* is changed to ँ: by (Pāṇini VIII. 3. 10, 37; for which there is no rule in our treatise) or ँ:. Cf. nṝ ँ: pāhi RV. 8. 84. 3 = nṝ ँ: pāhi SV. II. 594, but nṝn pāhi in RV. I. 174. 1. For *n* before *l*, and *s* see Benfey, SV. Einl. XXXIX.

The process of simplification had gone to such an extreme by the time when the Sāmaveda mss. (on which Benfey based his edition of SV.) were written that, of assimilation, we do not find in them, even a single example, and this was probably the reason why our commentator imported 'paśyañjanmāni' from RV. 1. 50. 7 and it is no wonder if the scribes have not followed the practice of assimilating the *n* to the following *cavarga* even under that rule which prescribes its observance.

In the commentary adopt *bhavān pāre* instead of *pare*. For the euphonic combinations of final *t*, cf. Macdonell, Vedic Gr. p. 68, 69;

Wackernagel, Altind. Gr. I. p. 328.

179 There is no difference among the different authorities with regard to the combination of *t* with either *ś* or *l*, though there are differences in the mode of statement of the rules. See RPr. IV. 9, 10; VPr. IV. 13, 96; CA. II. 13; TPr. V. 22, 25, and Pāṇini VIII. 4. 60, 63. 'ṛkślokaḥ' is doubtful. But cf. 'vākchete' on P. VIII. 4. 63. In the commentary of Sāmatantra once occurs ṛcchlo*kam*' (perhaps due to the change of the space of articulation, as *t* is found in *samyatte* for *samyak te*. Cf. Wackernagel, Altind. Gr. I. p. 328). For the treatment of final *n* before *l*, cf. Macdonell, Vedic Gr. p. 69.

180 For corresponding rules, see RPr. IV. 6; TPr. V. 27; VPr. IV. 12; CA. II. 31, and Pāṇini VIII. 4. 58. The mss. and printed texts usually represent this *sandhi* by the anusvāra sign. The actual change of *m* to *n* before dentals led to some errors in the *pada text* of RV. Cf. Wackernagel, Altind. Gr. I. p. 332; Macdonell, Vedic Gr. p. 68. tvāṅkāṣṭhā: St. has tvā kāṣṭhā. 'triṣṭuṁmakāre' preferable; here *m* is not turned into anusvāra.

181-2 CA. II. 32 omits *m* before antasthā and ūṣman, but this omission carries with it the nasalisation of the preceding vowels; CA. II. 35 however declares a nasal *l* before *l*; the RPr. IV. 15 changes *m* into anusvāra before the spirants (see 183) and *r*, but makes it before *y*, *l* and *v*, a semivowel nasalised (see IV. 7). VPr. IV. 1, 4, 10 agree with the above, but IV. 5 declares that Kāśyapa and Śākaṭāyana hold that *m* is dropped. The TPr. XIII. 2 prescribes the omission of *m* before the *spirants* and *r*, but converts it (V. 28) into the nasalised semivowel before all other semivowels. Cf. Pāṇini VIII. 4. 59. Forms like *yamyamāna* and *apomlukta* show that final *m* originally remained unchanged in sandhi before *y* and *l* (Wackernagel, Altind. Gr. I. p. 334) and forms like *jaganvān* point to its having at one time become *n* before *v* in sandhi. Macdonell, Vedic Gr. p. 68. Read 'kṛviṃ y̆yathā' and so on in the commentary. It is to be noted that while VPr. IV. 5 declares that according to Śākaṭāyana the *m* is dropped, our treatise changes it to semivowel.

183 Cf. VPr. IV. 1; TPr. V. 29; RPr. IV. 15 and Pāṇini VIII. 3. 23. Before *r ś ṣ s* and *h* final *m* becomes *anusvāra*. From its original use before sibilants and *h* anusvāra came to be employed before the semivowels also. This is shown by 182. In the post Vedic language anusvāra came to be before mutes and nasals also. The compound 'samrāṭ' shows that *m* originally remained unchanged in *sandhi* before *r*. See Wackernagel, Altind. Gr. I p. 334; Macdonell, Vedic Gr. p. 68; and my note on 178.

184 Cf. Pāṇini VIII, 3. 26, 27.

185 114 is meant for those cases, where the visarjanīya has been reduced to *y* only to be omitted by 158. The present precept covers those cases, where the visarjanīya is reduced to *r*. According to our treatise then, the raṅga is a nasalisation of the preceding vowels, while anusvāra is a consonantal element, which is inserted between *u* and *r* in 'ṛtūranu' and the like. This distinction is also admitted by Pāṇini VIII. 3. 4. The TPr. XV. 1 prescribes the nasalisation of the preceding vowel in case of the conversion of *n* into *r*, a *spirant* or *y*, also when the *y* is omitted, or in case of the omission of *m*; while TPr. XV. 2 adds that some deny this and XV. 3 directs that an anusvāra is inserted in between. It should be noted that the TPr. is not perfectly decisive upon the question, whether the socalled anusvāra consists in a nasalisation of the preceding vowel or in a nasal consonantal element following the vowel. See Whitney on TPr. II. 30. For corresponding rules see RPr. IV. 80; VPr. III. 131, IV. 4, and CA. 1. 67.

186 CA. II. 9: VPr. IV. 15, and TPr. V. 32 are virtually in agreement with our treatment as regards the insertions, while RPr. IV. 16 merely mentions them as enjoined by some authorities. See Pāṇini VIII. 3. 28. The insertion of these tenues after the nasals is a purely physical phenomenon and is quite natural. Cf. Whitney, CA. II. 8. 9.

187 In the commentary 'sāyī' may be read 'sāye.' Cf. Böhtlink on P. VIII. 3. 30. Before the dental sibilant final *n* remains and a transitional *t* is inserted *e. g.* 'mahānt samudraḥ' I. 429. In such cases the *t* is organic. From such survivals it spread to cases where it was not justified. Cp. Wackernagel, Altind. Gr. I. p. 332; Macdonell, Vedic Gr. p. 69. The mss. however do not uniformly follow this rule. Cf. Benfey, SV. Einl. XXXVIII; Burnell, Shpbr. p. XIII. In English a final *t* is very often added after *n* as in *pleasant tyrant*, *peasant*. Here the *t* is added on the analogy of the alternation often found in OE. between a singular in—*nt* and a plural in —*ns*. Just as the singular *merchant* corresponded to a plural in —*ns*, so also a singular *peasant* was formed to the plural in—*ns*. For details see O. Jesperson. A Modern English Gr. I. p. 220.

For corresponding rules, see RPr. IV. 17; TPr. V. 33; CA. II. 8, and Pāṇini VIII. 3. 30. SV. II 767 *yatsaṃ* (St.) may be emended to *yantsaṃ* Cf. Benfey, SV. Einl. XXVI.

188 Read 'ṣaṭtsvaitikāyanaḥ,' like 'pratyaṅṅaitikāyanaḥ, udaṅṅaupagavaḥ' Patañjali 1. 1. 2; Bhaṭṭoji, ŚabdaK. 1. 1. 2: 57.

189 TPr. V. 6; VPr. V. 43; CA. IV. 58, and the vārtika (saṃpuṃkānāṃ so vaktavyaḥ) on Pāṇini VIII. 3. 34.

90 TPr. V. 7, and Pāṇini VI. 1. 135, 136.

91 This rule sounds peculiar. This is apparently meant to show the function of the past perfect, which does not come in the ken of a Prātiśākhya. For the insertion of *s* cf. Pāṇini VI. 1. 135.

92 RPr. IV. 85, 87; VPr. III. 53; Pāṇini has (VI. 1. 137–139) three sūtras, while our treatise serves the same purpose with one. In the comm. read 'gobhirbhaṅga*m* pariṣkṛtam' SV. II. 683.

93 Pāṇini VI. 1. 148.

94 Pāṇini VI. 1. 157, which includes in it pāraskara, kāraskara, and rathasyā (cf. 209 a separate rule for it), kiṣkuḥ, kiṣkindhā, tadbṛhatoḥ karapatyoścoradevatayoḥ suṭ talopaśca (cf. 211) and prāttumpatau gavi kartari |

95 Pāṇini VI. 1. 149.

96 No corresponding rule even in Pāṇini. He on the other hand notes 'apāccatuṣpācchakuniṣvālekhane' VI. 1. 142 on which vārtikakāra says 'suḍapi harṣādiṣveva vaktavyaḥ'; 'kiraterharṣajīvikākulāyakaraṇeṣviti vācyam.' Cf. Bhaṭṭoji on it. In the comm. 'apakiratyanyat' would suit better.

97 Pāṇini has two sūtras for it, VI. 1. 140, 141. In the comm. read 'parikhām.'

98 Pāṇini VI. 1. 150.

99 Pāṇini VI. 1. 143.

00 Pāṇini VI, 1. 146.

01 Pāṇini VI. 1. 144. Cf. Böhtlink on it.

202 Pāṇini VI. 1. 135. Our treatise restricts the word hariścandra to the ṛc. Cf. 207.

203–4 Pāṇini VI. 1. 145. Pāṇini leaves the use of this word in *anācarite* (204) unnoticed, while our treatise overlooks its use in 'sevitāsevitadeśe.'

205 Precisely the same rule is found in Pāṇini VI. 1. 147.

206 No corresopnding rule is found. For āskrāḥ...vāhasaḥ, cf. ŚŚS. VIII. 21. I. 'vaiśvadevīyaṃ nivit saha pūrvaiḥ pañcabhirūnatriṃṣadavasānā.' The reading in Nividadhyāya is 'askrāḥ.' For *askra* cf. TS. 1. 5. 8. 5; 2. 5. 8. 6; VI. 3. 8. 1.

207 Cf. RPr. IV. 84; VPr. III. 54, and Pāṇini VI. 1. 151; Macdonell, Vedic Gr. p. 74. Mark the SVPp. hariḥ | candraḥ, but su | candraḥ and puru | candraḥ. According to Bhaṭṭoji Pāṇini VI. 1. 151 provides for hariścandraḥ and suścandraḥ in *mantra* and VI. 1. 153 for hariścandra in *loka*. But I would rather have 151 for suścandraḥ and puruścandraḥ etc. and 153 for the two words mentioned in the sūtra.

208 Exactly the same rule is found in Pāṇini VI. 1. 155.

209 Cf. pāraskarādigaṇa on Pāṇini VI. 1. 157.

210 Cf. 'maskaramaskariṇau veṇuparivrājakayoḥ' Pāṇini VI. 1. 154. Jñānendra, the author of Tattvabodhinī says 'maskaraśabdādininā matvarthīyeneṣṭasiddhau maskarigrahaṇaṃ parivrājaka evāyaṃ pra-

yogo yathā syādityevamartham.' Against this view cf. Kaiyaṭa on 154. Bhaṭṭoji in his SK. remarks:-

'maskaraśabdo' vyutpannaḥ, tasya suḍiti nipātyate' This remark is very significant, inasmuch as it indicates in a way that this sūtra and others *which treat avyutpanna words* are not Pāṇini's his own, who held that the Uṇādis are not derivative words (cf. Vārtikakāra, Patañjali, Kaiyaṭa, Bhaṭṭoji and Nāgeśa on 3. P. 3. 1) but who, in order to make his work complete and thorough, adopted them and the sūtras like the present one, from Śākaṭāyana (Nāgeśa ŚŚ. on P. 3. 3. 1) who in his *Nairukta Vyākaraṇa* (ŚŚ on.3 .3. 1.) proposed that all words were derivative (Nir. I. 4) and did accordingly give derivations of difficult words, some of which may have been adopted by Yāska in his Nirukta. It is quite probable that in parallel passages, found in Pāṇini and Ṛktantra, the former stands a debtor to the latter, which was perhaps (1) originally written by Audavraji, (2) was improved upon by Śākaṭāyana (3) and was finally brought to its present form by his followers. For details see introduction.

211 Cf. VPr. III. 52. *taskaraḥ tatkaro bhavatīti* Yāska, Nir. III. 3. 14. 2; and 'tadbṛhatoḥ karapatyoścoradevatayoḥ suṭ talopaśca' in kaskādigana.

212 The sūtra prescribes lengthening for bhāṣā alone. But cf. RPr. 'paryabhyapāpīti vṛtāvṛvarṇe' IX. 6. Pāṇini would construe prāvṛṇute etc. as pra + ā + vṛṇute and so on.

213 VPr. III. 125. and RPr. VII. 6.

214 Pāṇīni VI. 3. 117.

215 No corresponding rule is found. The RPr. devotes three chapters (VII–IX) to the subject of the irregular prolongation of vowels. In VPr. the same subject occupies the sixth section of the third chapter (III. 95–128); and one rule in the seventh in the TPr. it occupies the third chapter, which however, inverts the form of statement adopted by other Prātiśākhyas, and details the cases in which a vowel which is long in Saṁhitā must be shortened in the *pada*. The method of stating the phenomenon of prolongation adopted by different treatises is so varying that little would be gained by any detailed comparison.

216 RPr. IX. 216.

217 VPr. III. 130.

218–9 RPr. IX. 1; VPr. III. 103; CA. III. 9, and Pāṇini VI. 128–129.

220 CA. III. 10 and 'śuno dantadaṃṣṭrākarṇakundavarāhapucchapadeṣu dīrgho vācyaḥ' a vārtika on Pāṇini VI. 3. 130. In the comm. read: śva-vit | śvāvit | vit | śvapadaḥ | śvāpadaḥ | pad | śvavarahaḥ | śvāvarāhaḥ | varāha | and so on. It was customary to repeat the word after citing its example.

221 Cf. Pāṇini VII. 3. 90 and 'ā sarvanāmnaḥ' on it.

24 Cf. Pāṇini VI. 3. 137. Cf. Bhaṭṭoji on this sūtra, and Böhtlink on II. 2. 27.

25 Pāṇini VI. 3. 125, 126.

26 Pāṇini VI. 3. 47, 49. The commentator in 'ābhāvameke dviśabdasya' is referring to 'dvyaṣṭanaḥ saṃkhyāyāmabahubrīhyaśītyoḥ' VI. 3. 47.

7 CA. III. 2. Read in the comm. aṣṭa-padam | aṣṭāpadam | pada | aṣṭagoyuktam | aṣṭāgoyuktam | goyukta | and so on. Cf. note on 220.

8 CA. III. 1, and Pāṇini VI. 3. 137. There is no *avagraha* in turāṣāṭ in the *pada text* of the SV. and RV. For 'jalāṣāṭ' cf. Böhtlink on VI. 3. 137.

9 Pā*n*ini VI. 3. 117.

0 RPr. IX. 6. Pāṇini VI. 3. 116 restricts the operation to seven roots.

1 RPr. IX. 7; VPr. III. 106; CA. III. 12 and Pāṇini VI. 3. 122. SV. II. 466 pariṇasaṃ St., parīṇasam Benfey; SV. II. 853 parivṛtaḥ St., but parīvṛtaḥ in Benfey.

2 Pāṇini VI. 3. 122.

4 CA. III. 11. Pāṇini compresses this sūtra into two syllables 'dasti' VI. 3. 124, where Böhtlink cites nītta, vītta, parītta. For *t* cf. Pā*n*ini VII. 4. 47 and Yāska, 'prattamavattamiti dhātvādī eva śiṣyete.' Nir. II. 1.

5 VPr. III. 130. Note the brevity in 'ikaḥ kāśe' Pā*n*ini VI. 3. 123. Mark the anusvāra for *n* in pratikāśāṃ (=n) in the comm.

6 Cf. CA. III. 16 with Whitney's exhaustive note. VPr. III. 130; Pā*n*ini VI. 3. 135; RPr. VII. 12, 15, 21, 24, 27, 29; major portion of 30; greater portion of 33, 35, 36, 37, 39, 40, 46, 49, 50, 51, 80; IX. 35 are practically covered by the general rule of our treatise. It should be noted that our treatise avoides rehearsing axamples and like Pā*n*ini prescribes a general rule which covers several situations. Note that while in SV. II. 532 St. has jahī viśvā, Benfey reads jahi viśvā. See Benfey, SV. Einl. XXV.

237 RPr. VII. 23, 26; VIII. 1. 4 are partly covered by this. See also Pā*n*ini VI. 3. 133. SV. II. 615 puru (St.) but purū in Benfey. Our treatise supports the latter.

238 RPr. VIII. 8. In SV. II. 190 St, has 'viśvasmā ī svardṛṣe' but Benfey reads 'viśvasmā i svardṛṣe' (isvar = it | svar. cf. Pp.) and the note on 271; Benfey, SV. Einl. XXV). In SV. II. 381 St. has 'parī yanti' but Benfey 'pari yanti' which is correct according to our treatise. Cf. the comm. '*upasargo na.*' In II. 332. St. has 'vanānī ca' but Benfey 'vanāni ca' the latter being correct.

239 RPr. VII. 13, and Pāṇini VI. 3. 134. In SV. II. 596 St. has 'abhīhisatya,' but Benfey 'abhi hi satya.' 'dantye pratyaye' support the latter. But why not abhi devā ̆ ayāsyaḥ ? In fact this kind of lengthening mainly depended upon the requirements of the metre, for which see 'lengthening of final short vowels' in Arnold, Vedic metre p. 145.

240 RPr. VII. 43, 44, and Pāṇini VI. 3. 134.

241 RPr. VIII. 18 is covered by this.

242 VPr. III. 111, and CA. III.4. Mark that our treatise takes 'yuyotanā' as two words and the SVPp. makes *avagraha* in 'kṛṇotana' etc. In SV. II. 232 St. has 'tadadya' while Benfey reads 'tadadyā'; the latter is supported by our treatise.

243 'ayamu te bhāṣyam' is a kind of vārtika. It is to be noted that while Kātyāyana uses the word vācyam in his vārtikas, our treatise has invariably bhāṣyam. In the comm. on Sāmatantra such vārtikas are more than one hundred.

244 SV. I. 397 runs 'yuyotanā no' while the comm. requires 'yuyotana no', because here it is citing *yuyotana* as a counter-example. The word does not occur anywhere else in the SV.

245 RPr. VIII. 11 is included in this and 243. RPr. VIII. 13 is also covered by this. A portion of VIII. 14 also. Mark in the comm. 'janayat bhāṣyam.'

246 'abhi madatā vosvo arṇavam' SV. I. 242 cited as example by the commentator shows that lengthening takes place, though the *pada* is not immediately followed by a 'ṇakāripada.'

In the commentary read 'ādidvandeo | In 'ādid vaṃdeta varuṇam' I. 288, *it* is not lengthened, because it is not followed by a sibilant.

'saptā nū ṣata' SV. 1. 577; there is no *n* in this, yet this is cited by the commentator as an example.

247 Cf. RPr. VIII. 6.

248 RPr. VIII. 10.

249 RPr. VIII, 35 is partly covered by this.

250 'imaṃ stomamarhate jātavedase rathamiva saṃ sahemā manīṣayā' SV. I. 66 In this verse the lengthening takes place, because it has 'imam' in it. In 'dvirimaṃ stomāyām' the commentary says the same thing in an obscure manner. I do not understand the significance of 'somaparvabhiḥ', because, there being no *imaṃ* word in this ṛc, the sūtra cannot be applied to it.

257 na kevalāḥ svarasandhi*h* | ā tvetā | The commentator means that in ā tvetā there is first lengthening of ā tū and then *sandhi*; hence the sūtra is not applied to it

258 RPr. XII. 20 reads 'prābhyāparā nirduranūpāpasaṃpariprati nyatyadhi sūdavāpi | upasargā viṃśatirarthavācakāḥ sahetarābhyām || TPr. 1. 15 reads 'āprāvopābhyadhi prati pari vi nītyupasargā*h* | These ten words are but half the number which are reckoned as prepositions by the RPr., and VPr. VI. 24 and by Pā*n*ini 1. 4. 58, 59; see prādiga*n*a in Pā*n*ini's Grammatik by Böhtlink 154. The discordance is real and difficult to explain, though the commentator of TPr. suggested that only so many are recognized by the Yajurveda. See Whitney on TPr. 1. 15. cit—vāk are not counted in cādigaṇa. Cf. Pā*n*ini's Grammatik for

cādigaṇa which is an ākṛtigaṇa.

262 Pāṇini VI. 4. 73.

263 Cf. RPr. IX. 40: VPr. III. 120, and Pāṇini VI. 3. 137. Cf. Böhtlink on it.

264 Cf. CA. III. 27 which also prescribes doubling of final consonants. Our treatise does not expressly mention *padānte*, hence its scope is unrestricted and it may well apply to the words in pause as well. Indian grammarians generally do not prescribe doubling of final consonants, the only exception to this being our treatise and CA. VI. 7; VPr. IV. 116 and TPr. XIV. 15 unanimously teach that a consonant is not duplicated in pause. It should be noted that the authors of these treatises recognized the doubling only in the Saṃhitā pāṭha, and not in the *pada text*. This hypothesis is to some extent supported by the fact, that both the RPr. VI. 14 (cf. Vvaṭa on it) and Pāṇini VIII. 4. 51 attribute to Śākala or Śākalya, the teacher to whom the invention of *pada text* is generally attributed, a denial of all duplication.

One thing more. We have no record of such doubling in Sanskrit except in liaison, while Prakrit has dropped the final consonants instead of doubling them. If the phenomenon ever occured, it must have been confined to a particular area, which it is difficult to locate at present.

265 CA. III. 27; RPr. VI. 15, VPr. IV. 106; TPr. IX. 18, 19, and Pāṇini VIII.3.32.SV. In II.289 St. reads dadhya˘ apo∘, while Benfey has dadhyaṅapo∘. See also SV. II. 515. St. sadṛ˘asi, Benfey sadṛṅasi. For reasons see Benfey, SV. Einl. XXV, XXXIV. All grammatical authorities agree that the final *n* or ṅ, when preceded by a short vowel, and followed by any vowel are doubled. But note that, while Pāṇini and others make this doubling obligatory (nityam), our treatise makes it optional (= dvaidham). But according to theParíśikṣā and Vyāsaśikṣā the final nasals, though written double, should be pronounced only once. When a consonant follows, these nasals, according to Varṇaratnadīpikā śikṣā, like all final consonants, may be doubled, in 'āpnuvannpūrvam' etc. as in *tattkaroti*. 'But although this śikṣā calls them final consonants, they cannot be strictly called final, because they are followed by other consonants, and their doubling, according to Siddheśvara, is really a case of liaison rather than doubling proper. Likewise doubling of final *n* before vowels is also a case of liaison; for the final *n* represents in many cases an original Indo-Germanic *nt* (or *ns*), which by assimilation from the succeeding vowel became *nd*, and was finally changed into *nn*. Skt. *san* = *sonts*. Similarly final ṅ represents *nks*, pratyaṅ really being *pratyuṇks*.' For details see Macdonell, Vedic Gr.

p. 68; Siddheśvara Varma, Critical Studies etc. p. 106. For various explanations of this doubling, see Wackernagel, Altind. Gr. p. 330.

266 For the definition of stobha, cf. JNMV. IX. 2. 11; Śabara on Pūrvamīmāṃsā IX. 9. 7; Sāyaṇa, SV. I. p. 11; Vedic Chant. pp. 1-3; B. Faddegon, Ritualistic dadaism. Acta Orientalia V. 1926. 177 et. seq.

267 RPr. VI. 3, and Pāṇini VI. 1. 73. 'karṇācchidram' may be emended to 'karṇacchidram.'

268 RPr. VI. 13, and Pāṇini VI. 1. 74. Note 'mā cchinnoti' in the comm. and cf. 'ātṛṇoti' (=ātṛṇatti Yāska, Nir II. 4) in Saṃhitopaniṣadbr. III. p. 32. Pāṇini VI. 1. 76 prescribes *c* in kālī cchāyā also.

269 Cf. note on 168-169. RPr. VI. 1; VPr. IV.100, and TPr. XIV. 1, put corresponding rules at the head of the *varnakrama* as the fundamental and most important rule. The CA. III. 28 treats it, like our treatise, in a general manner. The intricate and obscure subject of duplication in consonant groups is treated in RPr. VI. 1-14; VPr. IV. 100-107; CA. III. 26-32, and Pā*n*ini VIII. 4. 46-52. This is treated at a greater length by TPr. XIV. 1-28.

The examples given by the commentator may be read 'abhippriyā*n*i' and so on. Benfey does not give doubling, and the majority of mss. agree with him. Cf. SV. Einl. XLVII. Our treatise does not particularly note the treatment of a consonant group, beginning with anusvāra. The VPr. IV. 109 expressly exempts anusvāra from duplication, [while śara*h* khaya*h* (cf. SK. on saṃskartā) a vārtika may imply its doubling in saṃskartā, because Patañjali has put anusvāra among the śars. Cf. Pat. on *hayavaraṭ*; and Nāgeśa ŚŚ. on saṃskartā] and the RPr. VI. 1 rules out anusvāra in the estimation of consonant groups, it being thought that a consonant is doubled after it in the same manner as after a vowel, a fact confirmed by Patañjali on '*hayavaraṭ*' and Bhaṭṭoji (anusvāravisargajihvā mūlīyopadhmānīyayamānāmakāropari śarṣu ca pāṭhasyopasaṃkhyātatvenānusvārasyāpyactvāt) SK. *Halsandhi*. According to Whitney there is no reason to doubt, that the same is to be taken as the doctrine of the TPr.; and that it takes anusvāra as the affection of the vowel, to which it is attached, at least so far as the duplication is concerned. This may equally hold good in the case of our treatise also. It has already been noted that both the TPr. and our treatise do not hold very definite views, regarding the phonetic value of the *anusvāra*.

270 raṃ hrāt = paraṃ rephahakārāt; *natau* has been supplied by the commentator. According to the comm. *rephahakārābhyām* we would expect in the sūtra '*rhāt*' in-

stead of *hrāt*. VPr. IV. 101; CA; III. 31, and Pāṇini VIII. 4. 46 exactly agree with our treatise. The RPr. VI. 4, 8 'paraṃ rephāt, na rephaḥ' and TPr. XIV. 4. 'rephātparaṃ ca' deny doubling to *r* alone, and leave *h* to meet the same treatment with other spirants.

In the comm. read ājuhvvānasya, arkkādīni | 'duduhrire' seems a counter-example, and is here misplaced.

71 Read examples with doubled ṣ. The precept seems rather an ill conceived one, since the doubling is already declared by 270. Its real function however is to deny the doubling of spirants, when they are followed by a vowel, as in *karṣati*, and this is exactly what other Prātiśākhyas and Pāṇini do; cf. TPr. XIV. 4–16; CA. III. 31–32; and Pāṇini VIII. 4. 46 to 49. The RPr. VI. 10 however exempts from duplication any spirant, when followed either by a vowel or by any other spirant. For the fact that *niyama* sūtras are meant for negation, cf. Patañjali (Kielhorn, Ind. Ant. XVI. 242) and Nāgeśa, ŚŚ. *Halsandhi* on Pāṇini VIII. 3. 17. For the importance of Pāṇini VIII. 4. 50 from the point of view of our treatise, cf. note on 168. For the fact, that like our sūtra, the three sūtras of Pāṇini (VIII. 4–48–50) are really meant for *vyavasthā*, cf. 'yaro' nunāsika ityato vetyanuvṛtyā, nacītyeva siddhe tu sūtratrayamapi tatheti" Nāgeśa, ŚŚ. on VIII. 4, 50.

The tendency for duplication had a peculiar charm for the Indian phoneticians, who elaborately stated its niceties, and thus carried it to a frightful appearance. Groups such as *nthsttr*, *tthspphy*, *kkhshṭṭny*, mentioned by Whitney on TPr. XIV. 9 would pale into insignificance before the staggering variety of the forms of *saṃskartā* [Bhaṭṭoji, SK; against 'trisakārakamapi' cf. Nāgeśa, LŚŚ. 'iti na yuktaṃ lakṣye lakṣaṇasyeti nyāyāt' etc.] resulting chiefly from the duplication of *s*, *k*, *t* and even *anusvāra* (– śar, cf. Patañjali on *hayavaraṭ*), forms which could have existed in pure fheory alone, and which probably had no Patañjali's sanction, who, for the formation of priyāṣṭau, priyāṣṭā, first said on Pāṇini 1. 1. 24, '*yathālakṣaṇamaprayukte*', but at once corrected himself by saying '*naiva vā lakṣaṇamaprayukte vartate, prayuktānāmeva lakṣaṇenānvākhyānāt.*' Cf. also Nāgeśa, LŚŚ. on priyāṣṭā.

But this tendency brought its own nemesis, and we see the process of simplification set in comparatively early in the mss., (cf. Roth, ZDMG. XLVIII; 101) which adopt more or less regularly the abbreviation of a double consonant before a consonant (Kieth, Veda of Black Yajus, XXXVII. n. 5), and gradually ignore the doubling altogether (cf. Macdonell, Vedic Gr. for Students, p. 413. *rundhe*).

This process too was carried in turn to extremes, till we meet instances, where the Vedic mss. use one letter in place of two, which were not the result of doubling, but belonged to two different words. Cf. *jy* for *jjy* in *dadhajyotir* '*t+jyo*∘' SV. II. 879; *ty* for *tty* in *bhinattyojasā* '*tti+o*∘' I. 297; *tr* for *ttr* in *caratriṃṣat* '*t+tri*∘' I. 281, corrected by Benfey; *tv* for *ttv* in *mahatvām* '*t+tvā*∘' II. 258, *utvā* '*t+tvā*' I. 194; *yatvā* '*t+tvā*' I. 371; *itvām* '*t+tvā*∘' II. 334; *citvā* '*t+tvā*' II. 662; ∘*ṣatve* '*ṣat+tve*' II. 928; *syātvā* '*t+tvā*∘' II. 1158; *dy* for *ddy* in *pathodyām* '*ut+dyām*' I. 92; *yadyāvaḥ* '*t+dyā*∘' I. 278; *dr* for *ddr* in ∘*nadra*∘ '*t+dra*∘' I. 4; *dv* for *ddv* in *vakṣadvipade* '*t+dvi*∘' II. 1057; *dhy* for *ddhy* in *idhyasya* '*it+hi+a*∘' I. 224; *cidhyasti* '*cit+hi+asti*' II. 335. These forms are provided in our treatise by 168–169. The principle of dropping *d* before *dh* gave rise to forms where *t* is dropped before *s*. (s+s = ts). Cf. *isvardṛśe* '*it+sva*∘' II. 190=*itsvardṛṣe*. in RV. There are good many instances, where in place of ṅk and ṅg only ṅ is written. Cf. aṅte II. 1101; (CA. II. 20) *aṅdhi* II. 878; *paṅti* I. 56. Here ṅt - ṅ*kt* - ṅ*kkt*. Cf. Benfey. SV. Einl. XLVII; Wackernagel, Altind. Gr. I. 133-134.

272-73 For corresponding rules, see RPr. V. 40; VPr. III. 85; TPr. III. 6; CA. III. 75, and Pāṇini VIII. 4. 1, 2. For details of cerebralisation, cf. Macdonell, Vedic Gr. p. 38; Wackernagel, Altind. Gr. I p. 187.

274 See RPr. V. 58 (exceptions in 59); VPr. III. 87, and Pāṇini VIII. 4.27. Note arṣā naḥ II. 685, where RV. 9. 61. 16 reads 'arṣā ṇaḥ' so noted by RPr. V. 58. SV. II. 797 has *rirīhi* ṇaḥ, while RV. 9. 11. 9 runs *rirīhi naḥ* not noted by RPr. 59. SV. I, 81, 184, 358, 509; II. 598, have *pra naḥ* and II. 247, 560 rerd *pari naḥ* [which sounds peculiar, when read in the light of 'pari ṇa iti Śākaṭāyanaḥ' VPr. III. 88], while RV. 7. 41. 3, 57. 5; 8. 19. 27, 71. 6, 80. 4; 9. 79. 2 etc. have 'pra ṇaḥ' and RV. 8 47. 5; 9. 54. 5; 9. 64. 18 etc. have 'pari ṇaḥ.'

275 RPr. V. 40 (samānapade 'vagṛhye) 54—57; VPr. III, 87—89 (exceptions in 90—93, 96); CA. III. 76, 77, 79,—85 (exceptions in 86-92) prescribe *ṇatva* in compound words. Our treatise, on the other hand, has no rule to cover these compound words, but simply says 'māse yathā dṛṣṭaḥ' (1), and thus shows its unwillingness or inability to cope with the intricacies of Vedic grammar. 272 and 273 are apparently meant for *samānapadas*, and this is exactly the reason why words like 'parīṇasi' are cited on sūtra I. And yet the commentator here cites *hāriyojanam* etc. as counter-examples, words which are in reality no *ekapada* (like girīṇām), and to which, therefore the two sūtras (272-73) are not applicable. A

similar inconsistency has been noted by Whitney on TPr. XIII. 15.

For cerebralisation in two *padas*, cf. svārṇā II. 1201, but against this svārnopa° in II. 303, which is wanting in RV; vārṇa° II. 61; śṛṅgavṛṣo ṇapāt II. 77; nṛbhiryemāṇaḥ II. 52=RV. 2. 143. 3 which has yemāṇaḥ; nṛmaṇāḥ I 323 and so on.

RPr. V. 42, 44; CA. III. 93, 94 give to separate rules, while the VPr. III. 96, and TPr. XIII. 15 prescribe one rule. Our treatise precisely agrees with the latter group.

The physical explanation of the effect of the sounds mentioned in this rule, to prevent the cerebralisation of the nasal is obvious. They cause the tongue to change its position; when the tongue is once bent back in the mouth to the position in which the cerebral sibilant, semi-vowel and vowels are uttered, it tends to remain there and produce the following nasal at that point. But these letters suddenly call it into action in another quarter and thus put it out of adjustment, as it were, and thus prevent the cerebralisation of the following nasal. Cf. Whitney, CA. III. 94; Macdonell, Vedic Gr. p. 38 n. 2; Wackernagel, Altind, Gr. p. 187, note.

276 VPr. III. 58 precisely agrees with our treatise. See also CA. II, 87; RPr V. 22 (which has better example 'svarṣāmapsām' and Pāṇini VIII. 3. 57, 59. It should be noted that the proper function of a Prātiśākhya is to give rules for the conversion of the disjoined text into the joined one; hence it should have nothing to do with the process of derivation of a word. Peculiarly enough our treatise is here prescribing a rule for the formation of words like ṛkṣu, vaṇikṣu etc, with which a Prātiśākhya has nothing to do. On VPr. III. 58 Uvaṭa cites these examples and then tries to justify the position taken up by the Prātiśākhya in the following words:—

"nanu ca yatra padakāro' nyathābhūtaṃ padaṃ karoti anyatha cārṣasaṃhitā tatraiva lakṣaṇaṃ kartuṃ yajyate, yathā susāva, suṣāva; yatra punaḥ padakārasya cārṣasaṃhitāyāśca samānavākyatvaṃ tatra lakṣaṇaṃ na ghaṭate | vyākaraṇasya viṣayaḥ saḥ | satyameva, yadi nāma prasaṇgamupajīvadācāryeṇa siṣyavyutpattyarthaṃ kaścidvyākaraṇalakṣaṇa ihāsañjitaḥ evaṃ saṃhitāyāmavidyamāneṣu lakṣaṇam draṣṭavyam | athavā yathā edhāhārasya madhvāharaṇamudakāhārasya matsyāharaṇaṃ puṣpāhārasya phalāharanamevametadapi | evaṃ ca kṛtvā adoṣa eveti | "

But this is a lame excuse and does not by any means justify the position. In fact the Prātiśākhyas do enter now and then in the discussion of a matter which is really out of their province. For instance in CA. I. 83 we read a rule which

prescribes shortening of a nasalized vowel occuring in the interior af a word. Similar is the case with RPr. XIII. 22 (one of its later books) which treats the same subject, and for the introduction of which into the Prātiśākhya, the commentator, Uvaṭa takes so much pains. Cf. RPr. XIII. 22. Similarly CA. II. 33, 34 concern matters, with which the Prātiśākhya properly has no concern. Accordingly RPr. IV. 7 disposes of them simply by specifying that *m* is altered before an initial vowel, excepting *r*. The TPr. says nothing upon the subject, but the VPr. IV. 2 gives a precept which includes both the rules of CA. in it. Sometimes these treatises prescribe most blundering and superfluous rules. For example, CA. III. 43 shows that in 'sīmānta' the resulting vowel is short, a word which is nowhere found in the AV. Again, it is a peculiarity of the author or authors of our treatise, like that of the CA, to give their rules a wider scope than the vocabulary of the Sāmaveda requires, in many instances contemplating and providing for combinations of sounds, which are found nowhere in the whole body of the Vedic literature, and for which the commentator is compelled to fabricate examples. Note the sūtras from 186 to 235 and their commentary. Here one would at once mark the identity or near correspondence of so many fabricated illustrations furnished by the commentator wiih those given by the scholiasts to Pāṇini, and it is a very noteworthy fact, as it supplies us with a positive proof of the more intimate relation of the grammatical system of our treatise, than that of any other of the Prātiśākhyas with the general Sanskrit grammar.

277 'ṣū gāyatā' is the sāman from of '(rāja)su gāyata' SV. I. 255. No corresponding rule is found.

278 Cf. Pāṇini VIII. 3. 57.

279 Cf. TPr. VI. 1 4, and CA. II. 90. Note the peculiar way of citing examples. The commentator picks up the opening 'ā tvetā' of I. 164, and the example niṣīdata, to which the sūtra is applied, comes afterwords; and such is 'ā sotā pari ṣiñcatā' in I. 580. For a similar practice in TPr. cf. Whitney on TPr. IV. 20. *pra te* II. 236 contains no word on which the sūtra may have any bearing. The reading *pra tu* ssems correct, because I. 525 runs 'pra tu drava pari koṣaṃ ni ṣiñca' and there we get 'ni ṣiñce' to which the sūtra is applied. 'ā no' I. 43, has *puruspṛham* where *puru* is not an *upasarga*. *abhi tyam* is the reading of Bur. and B., and with this open I. 376, and 464; but neither contains any word on which the sūtra may have any bearing. I suspect *abhi kraṃ* in place of *abhi tyam* and in 'abhikrandan kalaśeṣu sīdati' II. 382, we get *sadaneṣu sīdati* as a counter-example of the sūtra. uccā

to I. 467 has *divi sad* udīrata (yadudīrata I. 474, which has *dhanam* in place of *dhanā* of RV.). dadhosmān. 'ātīhyau' refers to (a) I. 223, which contains *suṣuvāṃsam* and (b) II. 1017, which has suṣumṇā.

80 (a) In the comm. *triḥ* means, that the word 'pari svānaḥ' occurs thrice in SV. Cf. I. 475; II. 443, 663. But add pari svānāsaḥ of I 485. Similarly *dviḥ* means, that 'adhisānaḥ' occurs only twice. Cf. I. 529, 532; in 601, 529 is repeated. The reading 'adhātvādiriti' seems better, because in these situations *s* is not that of a dhātu, but of a word, which is not derived from a dhātu. Note the extreme brevity, which is the chief characteristic of our commentator.

(b) The phenomenon of changing *s* into ṣ has been treated in details by RPr. Here is a comparison of the same with our treatise :—

s=ṣ after a: upaṣṭut RV. 9. 87. 9 (RPr. V. 30) not found in SV. and not noted by Pāṇini; Benfey notes antarikṣa*s*at, but cf. Böhtlink on P. III. 2. 61. After ā: vṛthāsāṭ I. 63. 4, only once in the RV., but wanting in SV; turā*s*āṭ II. 304, only once in SV., but fourtimes in RV; noted by the comm. with prā*s*āṭ, pṛtanā*s*āṭ, śatru*s*āṭ on CA. II. 82; pṛtanā*s*āṭ II. 781 thrice in SV., but fivetimes in RV., not divided in the *pada text* of either. pṛtanā*s*āhyāya 3. 37. 1 noted by RPr. V. 23; VPr. III. 75, and Pāṇini VIII. 3. 109.

s=*s* after i: RPr. notes examples of 'saḥ.' vi *sa* RV. 9. 97. 38=vī *sa* II. 706; ūtī *sa*ḥ 6. 2. 4, but ūtī saḥ in SV. I. 365. hi *sa*ḥ I. 381; vi *su* II. 1057 and the like are covered by 282.

RPr. V:—

4 provides for *sat* and *sthaḥ*: divi*s*ad 9. 61. 10, but cf. divi sad in SV. II. 22 and divi san in I. 83 (RV. has *s*an). 'yuvaṃ hi sthaḥ svarpatī' is a counter-example and occurs in SV. II. 351; 423 having svaḥ patī. RPr. V. 4 is covered by 280.

6 provides for gobhi*ss*yāma etc., which are not found in SV.

7 notes *sma*. hi*s*ma RV. 1. 37. 15. = hi*s*ma SV. II. 319. SV. II. 1078 has prati *s*mā, but I. 24 reads prati sma, where RV. has *s*; SV. I. 230 has api smasi, where RV. reads *s*. Such cases are covered by 282. Cf. VPr. III. 68;

8 examples do not occur in SV.

9 examples are wanting in SV.

10 esa u syaḥ 9. 3. 10=syah II. 61. SV. II. 588 has pari sya, but RV. reads pari *s*ya.

11 Pāṇini VIII. 4. 41 – 286.

12 provides *s*atva for 16 padas. tamu *s*ṭavāma 8. 95. 6 – II. 234; anu*s*ṭunuvanti 8. 38 – II. 922; (VPr. III. 72); āpo hi*s*ṭhā 10. 9. 1 – II. 1190; (cf. TPr. VI. 2 which converts s into *s* after 12 words); rājati *s*ṭup

9. 96. 18 - II. 524; pari ṣṭobhantu 8. 92. 19 - II. 72, II 413. All are covered by 281, 282.

13 pari siñcata II. 580, 635, 679, 742, 796, 1026; pari svajanta I. 375; pari svajāmahe II. 1155. Cf. VPr. III. 64; TPr. VI. 4, and Pāṇini VIII. 3. 65.

14 ni ṣedathuḥ RV. 4. 56. 7 - II. 946; ni ṣīda II. 27. Cf. VPr. III. 59, and Pāṇini VIII. 3. 66.

15 pari ṣasvaje II. 548. Cf. Pāṇini VIII. 3. 64, and CA. II. 90.

16 hi ṣṭhā II. 1191, but hi stha II. 351, 423, RV. 9. 19. 2.

17 triṣadhasthe II. 259; cf. CA. II. 98, which covers all cases that are not otherwise provided, and Pāṇini VIII. 3. 106; abhī ṣata I. 309 - 7. 32. 24. For pūrvineṣṭhām, see note on 1. adhiṣṇubhiḥ I. 615.

18 u svā ṇaḥ II. 347 - u suvāṇaḥ RV. 9. 107. 8. Cf. VPr. III. 62; TPr. VI. 2, the scope of which is very vide; CA. II. 97 and Böhtlink on III. 2 106. divi sañchukra 6. 2. 6, but divi sañchukra I. 83. vaṃsu śīdati II. 1116 - 1. 57 3. Note also susaha, susuta, susumat, susumṇa etc., which are covered by 281.

19 20 examples are not found in SV.

21 camūsacchyenaḥ 9. 96. 19 - II. 525; mṛñjantyṛsisāṇa 9. 86. 4 - II. 236.

22 rathesṭhām 6. 21. 1 - II. 774. pṛtanāsāhyāya has been noted. Cf. paramesṭhaḥ on Pāṇini VIII. 3. 97; VPr. III. 56, and CA. II. 94.

23 records exceptions. Cf. TPr. VI. 8. pari srava I. 567; II. 249, 325, 331, 412, 534, 558, 662.

24 susamiddho no RV. I. 13. 1 (VPr. III. 82 records 24 exceptions), but SV. II. 695 reads suṣamiddha; divispṛśaḥ II. 753; abhisvare II. 281 = RV. 8. 97. 12.

27 gosakhāyam 5. 37. 4; gosakhā II. 1187, but goṣakhā in RV. 8. 14. 1=1. 122.

28 For sutesute see note on I. carsaṇīsaham 8. 21. 10=II. 709. Cf. VPr. III. 84.

29 abhi satvā 10. 103. 5=II. 1206. Cf. VPr. III. 8; TPr. VI. 12. For ānusak, cf. note on 1.

30 puru santyoḥ 9. 58. 3=II. 409; susamidhā 7. 17. 1; susamiddhaḥ II. 695.

To the phenomenon of cerebralisation Pāṇini devotes 53 sūtras. Cf. VII. 3. 57—109.

281 Cf. RPr. V. 18, 19; VPr. III. 61-63, and TPr. VI. 2. See also 'śuñaḥ.' CA. II. 97, which is quite identical with Pāṇini VIII. 3. 107 and is according to Whitney somewhat defective. See Whitney, CA. II. 97.

282 In the comm. 'jāgate pādo' may be corrected to 'jāgate pāde.'

283 RPr. IV. 41, and Pāṇini, VIII. 3. 41.

284 RPr. V. 31-38; VPr. III. 74-79, and Pāṇini VIII. 3. 101, 104. suṣṭutaḥ, is the reading adopted by Bur. But 'svasustamaḥ' SV. I. 451 seems correct, because in

sustutaḥ *s* is not *sandhya*. In sustutaḥ the s is changed into *s* by 272. See Pāṇini VIII. 3. 105. In 'tvamagne gṛhapatistvaṃ hotā' SV. I. 61 patiḥ is not in the middle of the pāda, but at the end of it, hence cerebralisation does not take place. Cf. Bhaṭṭoji on Pāṇini VIII. 3. 103, and the commentary here 'pādamadhyasyetyadhikāraḥ,' (brought down from 282). SV. II. 237 has *prabhoste*, but RV. in the same passage has prabhoṣṭe.

35 Correct 511 to 551, which reads 'dhanuṣṭanvanti paumsyam.' In 'suvīrābhistarati vājakarmabhiḥ,' 'surīrābhiḥ' is not followed by a *pada* containing *p*.

36 Cf. RPr. V. II; VPr. III. 80; TPr. VII. 13, 14; CA. II. 16, and Pānini VIII. 4. 41.

37 This sūtra has nothing to do with this treatise. It stands at the beginning of Sāmatantra, a treatise of Sāmaveda, which treats sāman form of the ṛc and is invariably appended to RT. In fact both the treatises are supplementary to each other, and the one is not complete without the other. We know nothing for certain about the author or authors of either. Tradition attributes RT. to Śākaṭāyana, and Sāmatantra to Audavraji.

Nor can we say anything about the author of the commentary on RT. as to who he was or when and where he lived. The quotations from gāthās (see 38) and the quotation from Nakulamukha, which could have given some clue about his date, are, inspite of my best efforts, yet untraced. A portion of a copious commentary on this gloss was secured from Adyar Library and is given in the following pages. But as it is incomplete and does not comment either on the beginning or the end of our treatise, it is of no practical value to settle anything about the authorship either of RT. or of the commentary thereon. Further research is required for settling this question and I feel confident to continue my quest, till it bears the desired fruit.

The statement of B., that RT. contains 280 sūtras, seems to be due to miscalculation, as I have carefully compared A., B., C. and Bur. for this, and found the same number of sūtras in all of them.

॥ ऋक्तन्त्रविवृतिः ॥

॥ ऋक्तन्त्रविवृतिः ॥

श्रीमते सामवेदाय नमः। श्रीमते हयग्रीवाय नमः।

अथ गायत्रगानप्रकारो निरूप्यते। यथासावित्री गेयं यत्रागीतमिति[1] देवताध्यायब्राह्मणेन यत्र गायत्रं न गीतं यत्र यत्र वा गायत्रं गेयं तत्र तत्र यथा सावित्री तत्सवितुर्वरेण्यमित्यस्यां येन प्रकारेण गीयते गायत्रं तत्सावित्रीगानप्रकारमनतिक्रम्य गेयम्। सावित्र्यां गायत्रगानवदेव गेयमित्यतिदेशात् सर्वत्र गायत्रमात्रे योनिवद् गानमेव कर्तव्यं नार्च्चिकवदुच्चनीचमिति प्राप्तम्। गायत्रगानं च प्रकृतिविकृतिसाधारण्येन देवताध्यायाध्ययनसिद्धमेव। गानञ्चार्षेयब्राह्मणे दर्शितम्। तद्यथा[2] 'गायत्रं पौष्कलमाग्नेयं प्रथमायां वा यथादिष्टं गेयं प्रथमस्वरैर्वा चतुरक्षरवृद्धान्तैराद्यपात् प्रस्ताव ओंकारान्तो हिम् मा[3] वेत्यन्तस्तोभो वृद्धो भवति इमे वै लोका गायत्रम् इति महाब्राह्मणे सप्तमाध्यायस्य प्रथमखण्डे त्र्यावृद् गेयमित्युक्तम्[4]। अस्यार्थः। त्र्यावृदिति क्रियाविशेषणम्। आवृन्नाम गीतिखण्डः। तिस्र आवृतो यस्मिन् तत् त्र्यावृत् तद्यथा भवति तथा गेयमिति। तस्य व्याख्यानमेतत्। प्रथमायां वा यथादिष्टं गेयमित्यादि सर्वत्र वाशब्द एवकारार्थे। प्रस्तावप्रतिहारनिधनानामक्षरपरिमाणं यथायोनि चिकीर्षेद्वैच्छन्दसेष्विति[5] वचनेन यथादिष्टं विच्छ-

1 Cp. Dbr. III. 23, 24; Agnisvāmin on LSS. VII. 10. 18. The avyayībhāva compound requires short i.

2 The quotation is not found in Arbr. and Concordance. For the practice of quoting from memory cp. M. Muller, Preface to I vol. of the 1st. ed. of RV. p. XXVI.

3 The Ms. has हिममा वे०.

4 "इमे वै लोका गायत्रं त्र्यावृद् गेयं त्रयो हीमे लोका यत् त्र्यावृद् गायतीति एभिरेवैनं लोकैः संमिमीते" PVB. 7. 1. 1. Cp. Sāyaṇa on it :—

"आवृदिति गानक्रियाविशेषणम्। आवृतो गीतिखण्डाः तिस्र आवृतो यस्मिन् तत्त्र्यावृत्तद्यथा भवति तथा गेयम्।"

5 प्रस्ताव···वैच्छन्देसष्वनादेशे Dr. XX. 4; LŚS. VII. 9. 6. The printed text has णि०

न्दःस्वादिष्टं विहितं गायत्रं यथा सावित्री भवति तथा गेयमिति नौकारयोरावृतोरक्षरावापः । उक्तगेयभक्तित्वेऽपि यथासावित्र्येवाक्षरपरिमाणमिति । तथा च सूत्रं गायत्रपटले ज्यायसि च्छन्दसि प्रथमायामावृत्त्या वपेदुत्तमं पादं शिष्ट्वाष्टाक्षरामिति धानंजय्यः[1] इति । कथं गानमित्यत आह प्रथमस्वरैर्वेति । प्रथमस्वरैर्वा सर्वैरक्षरैः प्रथमा ऋग् गेयेति । तत्र सर्वेषामक्षराणां प्रथमस्वरेऽवस्थानप्राप्तौ पूर्वांवावर्गाववनर्द्याविति धानंजय्य[2] इति सूत्रेण अन्त्यस्याक्षरस्यै नीचैरवस्थापनरूपावनर्दनं क्रियते । प्रेङ्खणरूपेण योनिवद्गानं प्रेङ्खणम् । अथ द्वितीयामावृतमाह चतुरक्षरवृद्धान्तैरिति । अत्रापि काकाक्षिन्यायेनावनर्देदिति[3] ब्राह्मणमिति धानंजय्याशयः । अथ गौतममन्तमपि ब्राह्मणभाष्यकार एव व्याचख्यौ । तद्यथा मध्यमायामावृति द्वौ स्तोभौ कुर्यात्तावववनर्द्याविति गौतम[4] इति । अस्यार्थः । मध्यमे गीतभागे तदन्त्यस्वरसदृशस्वरावनियतावववनर्दनीयाविति[5] । तावेव गानेन दर्शयति अभिदेवाँ इया आ आँ[6] इति । तत्र द्वावाकारावन्त्याक्षरसदृशौ प्रत्येकमवनर्दितावित्यर्थः । तथा च न नित्यावनर्दनप्रथमद्वितीयगीतिखण्डान्त्याक्षरद्वयावनर्दनविषयं द्विरवनर्देदिति[7] ब्राह्मणम्; किन्तु आगन्तुकस्तोभद्वयावनर्दनाभिप्रायमिति गौतमाशयः । इदमप्यवनर्दनद्वययोनावधीतमेव । तथा च सर्वत्र ओंकारावित्येके स्तोभानैकान्त्याच्चेति[8] सूत्रे नित्यार्सस्वरविशिष्टान्त्याक्षरसदृशस्वरान्तरद्वयं स्तौभिकमोंकारद्वयमेवेति केचित् पक्षमुक्त्वा ऋगक्षरसदृशावेवेत्याचार्यमतमुक्तम् । तथा च मध्यमगीतिखण्डस्यायं स्वरनिष्कर्षः । प्रथमाक्षरस्य द्वितीयस्वरारंभोऽर्थात् प्राप्तः । चतुरक्षरवृद्धान्तैः प्रथमस्वरैरित्ययेन प्रथमाक्षरव्यतिरिक्तानामन्त्यस्य च प्रथमस्वरावस्थानं प्रथमस्वरैर्वेति संबध्यते । तदयमर्थः । चतुरक्षणाणि[10] च वृद्धान्तश्च चतुरक्षरवृद्धान्तास्तैश्चतुरक्षरवृद्धान्तैः । वृद्धाश्च ते अन्ताश्च वृद्धान्ताः । चतुरक्षराणि च प्रथमस्वरैरेव वृद्धान्तसहित-

1(a) ज्यायसि च्छन्दसि प्रथमायामावृत्त्या वपेदुत्तमं पदं शिष्ट्वा Dr. XXI. 2. 8; LŚS. VII. 11. 1. The Ms. has पादम्.

(b) अष्टाक्षरमिति धानंजय्यः Dr. XXI. 2. 9: LŚS. VII. 11. 2.

2 पूर्वांवावर्गाववनर्द्याविति धानंजय्यः Dr. XXI. 2. 2; LŚS. VII. 10. 22 (आवृती एव आवर्गः)

3 PVB. 7. 1. 2.

4 ०त्तावववनर्द्यावि० LŚS. VII. 10. 23.

5 The MS. has स्वरानियता०

6 अभिदेवा ५ इया ३ ३ ३ ३ इति LŚS. VII. 10. 24. Dr. XXI. 2. 4 has इया १२१२.

7 PVB. 7. 1. 2.

8 Dr. XXI. 2. 5-7; wanting in LŚS.

9 So the MS. I suspect नित्यमस्वर०

10 Wanting in the MS.

चतुरक्षरैर्गेयमिति वृद्धभूतचरमाक्षरेण सह तदव्यवहितैश्चतुर्भिरक्षरैः प्रथमस्वरैः पञ्चभिरक्षरैरिति यावत्। तथा च मध्यमायामावृति षडक्षराणां प्रथमस्वरगाने प्राप्ते तत्र प्रथमाक्षरस्य नीचारंभः पुनः चतुर्णामक्षराणामन्त्यस्य च षष्ठस्य प्रथमस्वरत्वमुक्तं भवति। तत्र पूर्वावावर्गाववनर्द्याविति धानंजय्य[1] इति उच्चैः स्थितस्य नीचैरवस्थापनरूपमवनर्दनम्। अन्त्यस्य वृद्धस्य। तथा च ब्राह्मणभाष्यकारेण व्याख्यातम्[2]। पूर्वावावर्गाववनर्द्याविति धानंजय्य इति। अस्यायमर्थः। पूर्वौ गीतिखण्डौ अवनर्दनीयौ। अवहीनेदित्यर्थः। पूर्वयोर्गीतिखण्डयोः अन्त्याक्षरयोरवस्वरणं नित्यमित्युक्तं भवति। एतदपेक्षया द्विरवनतप्रथम स्वरावस्थितस्य षष्ठस्य च वृद्धस्य द्वितीयस्वरेऽवस्थानरूपावनर्दनं ततश्चरमस्वरसदृशस्वरद्वयस्य प्रत्येकं द्वितीय (य्य) स्वरावस्थितस्य उच्चैः कृत्वा नीचैरवस्थापनामिति। अथ श्यावृद् गेयमिति[3] अस्य प्रतिहारभक्तेः पूर्वत्वशङ्कां व्यावर्तयति। आद्यपात् प्रस्ताव ओंकारान्त इति स्पष्टम्। तथा च प्रस्तावभागस्य न त्र्यावृत् शब्दार्थान्तर्गतत्वमिति भावः। तदिदं गायत्रस्य पदेन प्रस्तावः सर्वत्रेत्यस्य[4] सूत्रस्य मूलम्। सर्वत्राक्षरेणेति धानंजय्यः[5] तथा पुराणं ताण्डमित्यस्य[6] तत्सवितुर्वरेण्यमिति देवताध्यायगविकर्षप्रस्तावो मूलमिति। अथ द्विरवनर्देद्धिंकुर्यात्तृतीयमिति[7] ब्राह्मणे तृतीयावनर्दनरूपो हिंकारो विहितः। स च हिंकारमात्रो न भवति किन्त्वाकारसहित एवेति दर्शयति। मा एवेत्यन्वस्तोभो वृद्धो वेति। हिम्मा इत्यन्तम् मध्ये स्तोभ उद्गीथोपद्रवयोर्मध्ये। स च वृद्ध एव। तस्याप्यवनर्दनरूपत्वेन नीचैरवस्थापनं प्रेंखणरूपेण क्रियते। मध्यमपदपर्यायान्तः शब्देन सापेक्षेणोद्गीथभक्तेः परं प्रतिहारः। ततः परमुपद्रवभक्तिरिति सामर्थ्यात् सूचितम्। तथा च हिम्मा इति प्रतिहारः।

1 LŚS. 7. 10. 22. Dr. XXI. 2. 2.

2 Cp. Sāyaṇa :—

अवनर्दनस्वरूपं सूत्रकारो बहुधा विकल्पितवान्। तद्यथा (यद्य॰ a misprint)पूर्वावावर्गाववनर्द्याविति धानंजय्यः (printed text corrupt) इति। अस्यायमर्थः। आवर्गौ इति। खण्डौ त्र्यवनर्द्यौ अवनर्दनीयौ अवस्वरेदित्यर्थः। पूर्वखण्डयोरन्त्याक्षरमुच्चैः कृत्वा नीचैरवस्थापयेदित्यर्थः। Note the great difference between this and the quotation.

3 Cp. the quotation in the beginning.

4 गायत्रस्य पदेन प्रस्तावः सर्वत्र LŚS. VII. 10. 15; cp. Dr. XXI. 1. (last portion)

5 अष्टाक्षरेणेति धानञ्जय्यः LŚS. VII 10. 16.

6 LŚS. VII. 10. 17.

7 PVB. VII. 1. 2.

त्ताती इत्युपद्रवः । उपद्रव एव त्र्यावृद्धेयमिति गीतिखण्डत्रित्वसंख्यापूरक इत्युक्तं भवति। अन्ते स्तोमो वृद्धो वेति पृथगपि छेदस्तेनान्त उपद्रवान्तः समावसाने स्तोभः कार्यः निधनत्वेन। स च क इत्यत आह वेति। वाकार इति। वा पक्षान्तरम्। वा आ इति वा वर्णच्छेदः। तथा च आकार एव वा निधनमिति। तथा चैतदभिप्रायेणैव सूत्रवचनानि। यथा पावमानायेन्दवा इत्येकावृत् अभिदेवाँ इयेत्यपरा त्ताता इत्यपरेति[1]। ऊर्ध्वं रेतस्याया द्व्यक्षरं शिष्ट्वा हिंकारं ब्रूयाद्धिम्माईतं रेतस्यायैमित्यादि त्ताती आ[4] त्ताती वा[5] इत्यादीत्यनुसंधेयानि।

अथोदात्तानुदात्तसन्धेरुदात्तत्वं विधातुमाद्यार्धमात्रोदात्त एव स्वरित इति विधातुं च प्रथममुदात्तस्योत्संज्ञामाहः–

॥ ५१ ॥ उदात्तमुत्[6] ॥ १ ॥

अथोदात्तानुदात्तसन्धेरुदात्तमाहः–

॥ ५२ ॥ वान्त्संधिः ॥ २ ॥

इति। उदित्यनुवर्तते। विवृणोति। उदात्तवान् सन्धिरुत्संज्ञो भवतीति। उदाहरति। आ इन्द्र सानसिम्। एन्द्र सानसिम्। आ इन्द्र याहि। एन्द्र याहि। आ इत उ न्विन्द्रम्। एतो न्विन्द्रम्। उत् घ इत् अभि। उद् घेदभि। अत्र अह गोः अमन्वत। अत्राह गोरमन्वत। आद्योदाहरणत्रये आकारेकारसन्धेरेशब्दस्योदात्तत्वम्। उद्घेदित्यत्र घस्यानुदात्तस्य इच्छब्दस्योदात्तस्य सन्धेः घेच्छब्दस्योदात्तत्वम्। अथोदात्तवानित्यस्य व्यावर्त्यमाह। उदात्तवानिति। उपो नु। क्वेयथेति। उप उ नु। क्व ईयथ। स्वरितानुदात्तसन्धित्वात् पो शब्दस्य क्वे शब्दस्य च नोदात्तवानुत्सन्धिः।

अथाद्यार्धमात्राया एवोदात्तत्वं स्वरितत्वं चाहः—

॥ ५३ ॥ आद्यार्धमात्रा स्वरितम् ॥ ३ ॥

इति। तस्य वृत्तिः। आद्यार्धमात्रोत्संज्ञा भवति। तत्स्वरितं नामेति। वर्णस्यार्धमात्र उत्संज्ञा भवति। उदित्यनुवर्तते। उदात्तमुदिति विधानात्। आद्यार्ध-

1 LŚS. 7. 10. 21. Dr. XXI. 2. 1.

2 ऊर्ध्वं रेतस्याया द्व्यक्षरं शिष्ट्वा हिंकारं ब्रूयाद्धुं ३ आ ३३ इति LŚS. 7. 11. 3. Dr. XXI. 2. 10.

3 तं रेतस्यायां प्रतिहर्ता मनसा ध्यायेन्न परास्विति गौतमः LŚS. 7. 11. 4; Dr. XXI. 2. 11.

4 अवस्वरेदिति धानंजय्यः त्ता ३ तो आ ३ ३१११. LŚS. 7. 11. 12. Dr. XXI. 2. (last portion).

5 त्ताती वा इति गौतमः 7. 11. 13. त्ताती आ इत्यके 7. 11. 14.

6 Cp. RT. 51–61

मात्रा उदात्ता भवतीत्यर्थः । उदात्ताद्यार्धमात्रा स्वरितमिति वचनादाद्यार्धमात्रोदात्तांश एव स्वरितं नाम । नामशब्दस्य प्रसिद्धार्थत्वात् । यत् स्वरित (स्वरित) मिति प्रसिद्धं तदुदात्त एव स्वरितमिति व्यवह्रियते । न ह्युदात्तानुदात्तप्रचयस्वरत्रयव्यतिरेकेण स्वरितं नाम स्वरान्तरमस्ति । अवशिष्टार्धमात्रानुदात्तः प्रचयस्थानत्वात् स्वरप्रचय इत्यर्थः । तदुक्तं नारदशिक्षायाम्:—

अत ऊर्ध्वं प्रवक्ष्यामि ह्यार्चिकं तु स्वरत्रयम् ।
उदात्तश्चानुदात्तश्च तृतीयः प्रचयस्वरः[1] ॥

इति । अत ऊर्ध्वं प्रवक्ष्यामि ह्यार्चिकं तु स्वरत्रयमिति प्रतिज्ञाय तृतीयः प्रचयस्वर इत्युपसंहारात् स्वरितं नाम स्वरान्तरमुदात्तानुदात्तप्रचयव्यतिरेकेण नास्तीत्यर्थः स्फुट एव । तर्हि स्वरितव्यवहारः स्वरान्तरत्वाभावे निरालंबनं स्यादित्यत आहः—

य एवोदात्त इत्युक्तः स एव स्वरितः स्वरः[2] ॥

इति । अवशिष्टांशस्तु स्वरप्रचय इत्यत आहः—

प्रचयः प्रोच्यते तज्ज्ञैर्न चात्र स्वरितान्तरम्[3] ॥

इति । उदात्ताद्यार्धमात्रा स्वरितामिति उदात्त एव स्वरित इति विधानात् अर्थादवशिष्टांशस्वरः प्रचय इति तज्ज्ञैः स्वरितस्वरूपज्ञैरुदात्त एव स्वरितशिष्टांशः स्वरितोत्तरप्रचयत्वात् स्वरप्रचय इति व्यवह्रियते । यथा एक एव वर्णः ऋक्षु स्वरप्रचय इति च व्यवह्रियते । न चात्र ऋचि स्वरितान्तरं स्वरत्रयव्यतिरिक्तं व्यवह्रियते तज्ज्ञैरिति ।

य एवोदात्त इत्युक्तः स एव स्वरितः स्वरः ।
प्रचयः प्रोच्यते तज्ज्ञैर्न चात्र स्वरितान्तरम् ॥

इति वचनस्यार्थः । अत्र तज्ज्ञैरित्यनेन ये स्वरितमिति स्वरान्तरमस्ति तेन साकं स्वरचतुष्टयमृक्ष्वप्यस्तीति वदन्तीति ते तदज्ञा इति स्वरितस्वरूपाज्ञा इति वचनमेव तान्निन्दति । तर्ह्येकस्यैव वर्णस्योच्चनीचात्मकत्वं कथमित्यत आहः—

उच्चैर्वर्णस्वरो नीचः स्वरतो द्विधा स्मृतः[4] ॥

1 NŚ 1 has प्रवक्ष्याम्यार्चिकस्य and तृतीयः स्वरितस्वरः । Cp. ŚS. p. 422.

2 NŚ. runs य एवोदात्त इत्युक्तः स एव स्वरितात् परः ॥ Cp. ŚS. p. 422.

3 NŚ. has प्रचयः प्रोच्यते तज्ज्ञैर्न चात्रान्यत् स्वरान्तरम् । Cp. ŚS. p. 422.

4 Not found in NŚ.

इति। मात्रिको वर्ण एवैक आद्यार्धेनोच्च इतरार्धेन नीच इति। स्वरतः उच्चनीचस्वरभेदतः। द्विविधः स्मृत इति। ऋक्तन्त्रकारादिभिः स्मृत इत्यर्थः। यदि च स्वरितं नाम स्वरान्तरमस्ति तदा उच्चनीचप्रचयानामिव स्वरितप्रदर्शनस्थानान्तरमपि स्यात्। यथा तैत्तिरीयाणां चातुस्वर्यात् स्थानचतुष्टयम्:-

द्वितीयाद्यांस्तु मन्द्रान्तांस्तैत्तिरीयाश्चतुरःस्वरान्[1] ॥

इति वचनात्। नह्यस्माकं स्थानचतुष्टये स्वरप्रदर्शनमस्ति। उच्चनीचापेक्षया स्वरितान्तराभावे तस्य स्थानाभावे च वचनान्तरम्। यथाः—

उच्चादुच्चतरं नास्ति नीचान्नीचतरं तथा।
वैस्वर्ये स्वारसंज्ञायां किं स्थानं स्वार उच्यते[2] ॥

इति। उच्चादुच्चतरं स्वरितमित्युच्यते वा नीचान्नीचतरं वा तदुभयाभावात्। तस्माद्वैस्वर्ये स्वारसंज्ञा। विस्वरत्वेनोच्चारणमेव स्वार[3] इति नाम्ना वदन्ति। वैस्वर्यं चोच्चनीचांशयोर्मध्ये स्फुरणादुभयसाधारणं न स्वरान्तरं येन स्थानमपि तस्य स्यात्। तदुक्तम्:—

उच्चनीचेऽथ मन्मध्ये स्वरः साधारणः स्मृतः[4] ॥

इति। अत एव न स्वारं स्वारसंज्ञायां प्रतिजानाति शैत्तिकः शैत्तिकोऽपीत्यर्थः[5]। ऋक्तन्त्रकारतद्व्याख्यातृभिः स्वरितस्योच्चनीचव्यतिरेकेण स्वरसंज्ञाकरणाभावात् स्वरितस्य स्थानान्तरसत्त्वे द्व्यन्तरत्वमप्यार्चिकस्य स्वरस्य स्यात्। तथात्वेः-

एकान्तरस्वरो ह्यृत्तु गाथासु द्व्यन्तरः स्वरः।
सामसु त्र्यन्तरं विद्यादेतावत् स्वरतोऽन्तरम्[6] ॥

इति वचनविरोधः स्यात्। गाथासु यजुःषु चातुस्वर्येण स्थानचतुष्टयस्य विद्यमानत्वाद् द्व्यन्तरम्। अस्माकं स्थानत्रयत्वेन त्रिकस्वर एकान्तर एव। तस्मादाद्यार्धमात्रोदात्त एव स्वरितः। न स्वरितं नाम स्वरान्तरमस्तीति। आद्यार्धमात्रा स्वरितम् ॥ ३ ॥

1 Cp. NŚ 11. ŚS. 1. 397. The Ms. has द्वितीयाद्यांस्तु मन्त्रान्तांस्तैतिरीयांश्चतुः स्वरान्॥

2 NŚ. 6. ŚS. 423. The ms. has:— वैस्वर्ये स्वरसंज्ञायां किं स्थानस्वर उच्यते ॥

3 The Ms. has स्वर instead of स्वार.

4 NŚ. 7 runs. उच्चनीचस्य यन्मध्ये साधारणमिति श्रुतिः। तं स्वारं स्वारसंज्ञायां प्रतिजानन्ति शैक्षिकाः॥ ŚS. p. 423.

5 The MS. has शैत्तिकशित्तिको॰

6 NŚ. 3. ŚS. p. 395. The Ms. एकान्तरस्वरोऽनृत्तु.

अथाद्यार्धमात्राया उच्चीभावस्थलमाह:—

॥ ५४ ॥ उन्नीचेमे ॥ ४ ॥

इति। विवृणोति। उच्चीभवति तत् स्वरितं नीचे वा प्रत्यये विरामे वेति। आद्यार्धमात्रा स्वरितरितामित्यनुवर्तते। उच्चीभवति आद्यार्धमात्रेत्यर्थादनुवृत्तिः। तत् स्वरितमित्यनुवादः। उत्तरत्र स्वर्यत इति व्यवहारोऽपि आद्यार्धमात्रा स्वरितं विद्यादिति सूचनाय। तच्च स्वरितं नीचे वा प्रत्यये विरामे वार्धर्चान्ते ऋगन्ते च भवतीत्यर्थः। उदाहरति। नि होता सत्सि बर्हिषि। स उच्छब्दाभावेऽपि स्वरितशब्देनैव व्यवहाराय। त्वाया इन्द्रमूतये (१. ४००)। अभि त्वा शूर नोनुमोऽदुग्धाः (१. २३३)। इन्द्र तुभ्यमिदद्रिवोऽनुत्तं वज्रिन् वीर्यम् (१. ४१२)। यदिन्द्र चित्र म इहं न (१. ३४५) एवमादिषु। नीचे वा प्रत्यये विरामे वा। आद्यार्धमात्रा नीचविरामयोः पूर्वस्य वर्णस्योच्चीभवति। तत्स्वरितमित्यर्थः॥ उन्नीचेमे॥ ४॥

ननु नीचे वा प्रत्यये विरामे वा स्वरितं भवति चेत् अग्न आ याही (१.१)-त्यादावाकारादेरुदात्तस्यापि नीचपरत्वात् स्वरितस्योदात्तमेव, पवित्रे चंस्वोस्सुत (१. ५।६) इत्यादौ विरामपरत्वात् त शब्दादेरपि स्वरितत्वं स्यादित्यत आह:—

॥ ५५ ॥ नीचमुच्चात् ॥ ५ ॥

इति। विवृणोति। नीचमुच्चात्परं स्वर्यत इति। उदाहरति आ याहि (१.१)। वारवन्तम् (१. १७)। स्वादिष्ठया (१. ४६८)। अग्ने स्तोमम् (२. ७५३)। पान्तम् (१. १७५)। इन्दो (१.५०५)। आ याहि (१.१६१) प्रभृतीनि। अग्ने युंक्ष्वा (१.२५)। अग्ने मृड (१.२३)। सोमं सोमपते पिब (१.४०२)। एन्द्र याहि (१.३४८)। अपां नपातम् (१.६२)। (इन्द्रा) येन्दो (१.४७२)। (रु) चाभि गा इहि (१.५०५)। आ याहि सुषुमा हि त इन्द्र (१.१६१)। अग्न आ याहि (२. ६०१) इत्येवं प्रभृतीनि उदाहरणानि। तत्र संहितायां नीचमुच्चात् परं स्वर्यते। ननु तर्ह्युदात्तात् परस्य नीचस्य स्वरितत्वे अग्ने आ याहि (२.६१) इत्यादौ उदात्तात् परस्य नीचस्य भेरित्यादेरुदात्तात् परस्यापि संहितायां स्वरितापत्तिरित्यतः पूर्वसूत्रानुषङ्गमाह नीचे वा प्रत्यये विरामे वेति। तथा च नीचे वा प्रत्यये विरामे वा नीचमुच्चादिति पूर्वसूत्रांशशेषानुवृत्त्या एकवाक्यत्वेन नोक्तदोष इत्यर्थः। अग्ने आ याहीत्यादौ

मेशब्दादेर्नीचपरकत्वान्न स्वरितापत्तिः । अकारस्य नीचपरत्वेऽप्युदात्तपरत्वाभावान्न स्वरितः । अथ नीचे वा प्रत्यये विरामे वेत्यनुवृत्तेः स्वयमेव व्यावर्त्यमाह नीचे वा प्रत्यये विरामे वेति । ०रि चम्वो (१.५१३) रिति । जनो न पुरि चम्वोः (१.५१३) इत्यत्र च शब्दस्य रि शब्दादुच्चात् परत्वेऽपि नीचप्रत्ययकत्वाभावात् स्वरितप्रत्ययकत्वेन न स्वरितः । विरामपरकत्वाभावात् च । उन्नीचे, नीचमुच्चादिति पृथक्सूत्रकरणेन अनुवृत्त्या समुच्चयपराकरणेन च एकोदात्तनिकोदात्तपरयोः स्वरितयोः सूत्रसमुच्चयो लक्षणम् । तदन्यस्य स्वरितस्यान्यतरदेव लक्षणमिति सूचनाय । तद्यथा सखायो दीर्घजिह्वयम् (१.५४५) (पु) रि चम्वोः (१.५१३) । पवित्रे चम्वोःसुतः (१.४६०) इत्यादि स्वरितेषु नीचे वा प्रत्यये विरामे वेति लक्षणम् । अतिप्रसङ्गपरिहारस्तु शास्त्रान्तरेण नीचस्य नीचत्वमुदात्तस्योदात्तत्वमिति व्यवस्थया द्रष्टव्यः ॥ नीचमुच्चादिति ॥५॥

अथोच्चात् संयोगात् परस्य नीचस्य उदात्तानुदात्तसन्धित्वादुदात्तप्राप्तौ स्वरितमाह:—

॥ ५६ ॥ संयोगात् ॥ ६ ॥

इति । उच्चादिति पूर्वसूत्रा (५) दनुवर्तते । विवृणोति । संयोगात् परं स्वर्यत इति । उदात्तात् संयोगात् परं स्वर्यत इत्यर्थः । पूर्वमसंयुक्तोदात्तानुदात्तसंधेरुदात्तत्वमुक्तमत्र संयोगात् परस्यानुदात्तस्य स्वरितत्वं प्रतिपाद्यते । उदात्तानुदात्तसन्धित्वेऽपि संयोगपरत्वाद्विशेषः । उदाहरति । श्रुष्टि अग्ने-श्रुष्ट्यग्ने (१. १०६) । श्रुष्टिति षकारटकारसंयोगात् उदात्तात् परस्यानुदात्तस्य अकारस्य स्वरित इत्यर्थः । अभि एति—अभ्येति (१. ५२४) । एकारः स्वर्यते । स्वसारं जारो अभ्येति पश्चात् (२. ८६७) । अभि अर्चाम—अभ्यर्चाम (१.५३५)। अकारः स्वर्यते। प्र गायताभ्यर्चाम (१. ५३५)। योजा नु इन्द्र—योजा न्विन्द्र १.४१५)।इकारः स्वर्यते। पाहि उत—पाह्यू ३ त (१. ३६) । उकारः स्वर्यते । मा नः इन्द्र अभि आदिशः—मा न इन्द्राभ्या दिशः (१. १२८) । आकारः स्वर्यते । पिबा त्वाऽऽस्य गिर्वणः—(पिब तु अस्य)—पिबा त्वा ३ स्य गिर्वणः (२. ७४१)। आकारः स्वर्यते । शग्धि उ सु शचीपते—शग्ध्यू षु शचीपते (१. २५३) । उकारः स्वर्यते । उच्चादित्यस्य (५) व्यावर्त्यमाह । यदि वहन्ति

आशवः—यदी वहन्त्याशवः (१. ३५६)। आश इत्यत्र आकारस्य नीचत्वेऽपि संयोगात् परत्वेऽपि न स्वरितः उच्चात्परत्वाभावात् संयोगस्य नीचत्वात्। अथ नीचमित्यस्य व्यावर्त्यमाह। अपात् उ शिप्री अन्धसः—अपादु शिप्र्य-न्धसः (१. १४५)। प्रीशब्दादुच्चात् संयोगात् परत्वेऽपि अकारस्य नीचत्वा-भावान्न स्वरितः। अथ संयोगा (६) दित्यस्य व्यावर्त्यमाह। संयोगात् ? यावाहुः संयुजाविति (१. ३६१)। आहुरिति उच्चात् परत्वेऽपि नीचत्वेऽपि आकारस्य संयोगात् परत्वाभावान्न स्वरितः। न च नीचमुच्चादिति (५) सूत्रेण स्वरितं स्यादिति वाच्यम्। हुशब्दस्योच्चत्वेन नीचे वा प्रत्यये विरामे वेति लक्षणाभावात्॥ संयोगात्॥ ६॥

अथ स्वरितानुदात्तसन्धेरुदात्तानुदात्तसन्धेश्च स्वरितमाहः-

॥ ५७ ॥ क्वेयहीन्द्रनीवेति ॥ ७ ॥

विवृणोति। क्व इयथ—क्वे यथ (१. २७१)। अथ हि इन्द्र—अथा हीन्द्र (१. ४०६)। नि इव शीर्षाणि मृद्वम्—नीव शीर्षाणि मृद्वम् (२. १००४)। उदात्तानुदात्तसन्धेर्वान्त्तसन्धि (२) रिति उदात्तप्राप्तौ हीन्द्र नीवे त्यनयोरुदात्ता-नुदात्तसन्धित्वेऽपि स्वरितो भवति ग्रहणादिति विशेषः॥ क्वे यहीन्द्रनीवेति॥७॥

अथ ०तोऽरुण (१.२१६), वृधेऽस्मान् (१.२३६), तेऽमन्वत (आ.सं.२१) इत्येतेषूदात्तानुदात्तसन्धित्वेन स्वरित उदात्तो वेति संशयवारणायाहः-

॥ ५८ ॥ तोर्धेस्ते[1] ॥ ८ ॥

इति। वान्त्संधिरित्यनेन उदात्तप्रतिपादनात्। कुतः संशयः। आचार्याणां विप्रतिपत्तेरिति ब्रूमः। विवृणोति। स तः अरुणप्सुः—दूरादिहेव यत्सतोऽरुणप्सुः (१. २१६)। वृधे अस्मान्—वृधे ३ ऽस्मान् (१. २३६)। ते अमन्वत—तेऽमन्वत (आ. सं. २१) इति। एतेषु शब्देषु तोस्तशब्दात् धेः धकारात् तेस्तकारात् परोऽनुदात्तोऽकार उदात्तमापद्यते। अस्माकं पाठः स्वरितः॥ तोर्द्धेस्तेम्॥

॥ ५९ ॥ नैगिनोभयथा ॥ ९ ॥

व्याचष्टे। उपयथा नैगिना प्रोक्तम्। तोऽर्द्धेस्त इत्यधिकारः। उदात्तं स्वरितं वा इति। तोऽरुण, वृधे ३ ऽस्मान्, तेऽमन्वतेत्येतेषु उदात्तं वा भवति स्वरितो वेत्युभयथा नैगिनाचार्येण प्रोक्तमित्यर्थः॥ मैगिनोभयथा॥ ९॥

1 Cp. RT. तोर्धेस्तेम् 58.

॥ ६० ॥ न्यायेनौदव्रजिः ॥ १० ॥

व्याचष्टे। न्यायेनौदव्रजिराचार्यो मन्यते। उच्चानुच्चसन्धिरुच्च एव कार्य इति न्यायः। वान्तसन्धिरिति प्रतिपादनाच्च। तेन तोऽरुणेत्यादौ उदात्त एवेत्यौदव्रजिराचार्यो मन्यत इत्यर्थः॥ न्यायेनौदव्राजिः॥ १०॥

॥ ऋक्तन्त्रविवृतौ प्रथमः प्रपाठकः ॥

(ऋक्तन्त्रे द्वितीयः प्रपाठकः)

(प्रथमो दशकः)

अथ स्वरितात् पराणां प्रचयानां समानश्रुतित्वमाह:—

॥ ६१ ॥ तस्मादुच्चश्रुतिः ॥ १ ॥

इति। विवृणोति। तस्मात् स्वरितात् पराणि उदात्तश्रुतीनि भवन्ति। उदाहरति। हव्यदातये (१. १)। अभि त्वा शूर (१. २२३) प्रभृतीनि। आजाता सुक्रतो पृण (१.५२)। इन्दु रिन्द्राय धीयते (१.४८६)। सुता विदथे अक्रमुः(१.४७७)। नीचे वा प्रत्यये विरामे वेतीति। हव्यदातये, आजाता सुक्रतो पृणेत्यादौ विरामपरत्वात् यावद्विराममुदात्तश्रुतिः। अभि त्वा शूर प्रभृतीनीति प्रभृति गौणात् यावन्नीचमुदात्तश्रुतिरित्यर्थः। अथ नीचे वा प्रत्यये विरामे वेति ? पवित्रे चम्वोः सुतः (१.४६०) सखायो दीर्घजिह्वयम् (१.५४५) इति पवित्रे इति त्रे शब्दात् स्वरितात् परश्च शब्दो नीच एव। स्वरितनीचयोर्मध्ये प्रचयानामेवैकश्रुतिः। सुत इत्यत्र विरामपरत्वेऽपि उदात्तत्वेन प्रचयत्वाभावात् स्वरितपरप्रचयानामेकस्य द्वयोर्वा बहूनां वा विरामे नीचे वा प्रत्यये एकश्रुतिः। अत एव सखायो दीर्घ जिह्वयम् इत्यत्र जिशब्दपर्यन्तमेकश्रुतिः अन्त्यस्य व्यशब्दस्य विरामपरत्वेऽपि स्वरितत्वेन स्वरितपरत्वाभावात् सोदात्तता इत्यर्थः॥ तस्मादुच्चश्रुतीनि॥

शिक्षा चेयं तस्मादुच्चश्रुतीनीति सूत्रसंवादिनी विजयते उदात्तानुदात्तस्वरितसंहितायां स्वरितादनुदात्तानामेकश्रुतिरिति। यदि स्वरितानुदात्तानामेकश्रुतिः स्यात्तदा तस्मादुच्चश्रुतिनीति सूत्रविरोधः स्यात् तद्व्याख्यानविरोधश्च स्यात्। स्वरितमाद्यार्धमात्रोदात्तः शिष्टं प्रचय

इति स्वरितस्य स्वरनिर्णयाच्च । नहि स्वरितप्रचयानामैकश्रुत्यं मनसापि संभावयितुं शक्यम् । तस्मादुक्ततन्त्रतद्वृत्तिशिक्षाशास्त्रान्तरादिभिस्संहितायामृचि स्वरत्रयस्यैव प्रतिपादनात् स्वरितस्य चोच्चनीचान्तर्भावप्रतिपादनाच्च तदेकवाक्यतया पारिभाषिकवचनस्याप्यर्थो वक्तव्यः । एवं हि पारिभाषिकवचनम्ः—

दीर्घस्थाने तु स्वरितं मात्रास्थाने तु धारयः ।
पर्वस्थाने उदात्तं स्यात् प्रकृती छललक्षणम् ॥
मात्रास्थाने तु स्वरितं दीर्घस्थाने तु धारयः ।
पर्वस्थान उदात्तं स्यादुत्तराच्छललक्षणम् ॥

इति संकेतवचनमपि अनेकोदात्तानुदात्तपरम् । तत्पर एव चः—

स्वरितः स्वारसंज्ञं स्याद्दीर्घस्थाने पृथग् ऋचि ।
तृतीयस्वरितोदात्तो ऽनेको नेक्यश्च यत्र हि ॥
दीर्घस्तु शिष्यकोदात्तः पर्वस्थाने प्रकृत्यृचि ।
एकस्वरस्थनानार्णा अर्धर्चान्त्या न चेत्तदा ॥
तद्द्वितीयादिधारी स्यात् मात्रास्थाने प्रकृत्यृचि ।
स्वारधार्य्योश्च दीर्घत्वं मात्रात्वे व्यत्ययेन तु ॥
उत्तरायामृचि ज्ञेयो पर्वैव चिबुको भवेत्॥
प्रथमादिद्वितीयान्तं पदं स्वारवदिष्यते ॥
पदकाले स दीर्घः स्यादभ्यासः पर्वसंज्ञकः ।
मात्राः पदानां मात्राणामिष्यन्ते सामशाखिनाम् ॥
उदात्तस्वरितद्वयाचि प्रचयो निहतः स्वरः ।
तत्र तु स्वरितात् पूर्वं उदात्तः प्रथमः स्वरः ॥
स्वरितोऽन्य उदात्तश्च प्रचयश्च द्वितीयगः ।
द्वितीयस्वरः कंपोऽनुदात्तस्तु त्रितीयगः ॥
स्वरितः कंपते तत्र यत्रोदात्तः परो भवेत् ।
एकोदात्तपरः स्वारः प्रचयश्चोच्चवद् भवेत् ॥
सर्वेऽवशिष्टाः स्वरिताः स्वर्यन्ते सामशाखिनाम् ।[1]

इति । अनेकोदात्तात् परः नि होता इत्यादि । अनुदात्तात् परश्च स्वारः अ[3]या[1] व[2]र्धस्व त[3कर21]न्वा गि[3]रा[2उ] (१. ५२) इत्यादिः । तत्परः अनेकोदात्ता-

Not found in ŚS.

नुदात्ताच्च यः परो न भवति । एकोदात्तात्परव्यतिरिक्तः कंपव्यतिरिक्तश्च स्वारः तत्परशब्देनोच्यते । के इत्यादिः । एते त्रयोऽपि स्वारसंज्ञा दीर्घस्थाने प्रकृत्यृचि । एतदेव स्वरत्रयमुत्तरासु मात्रास्थान एव त्रयाणां दीर्घत्वाय मात्रत्वाय च पारिभाषिकस्वरसंज्ञाकरणम् । एकोदात्तात् परस्य स्वरितस्य स्वरितत्वं यदि निवर्तयेत्तदा तस्य स्वरितत्वेनोच्चारणं न स्यात् । नहि निवर्तयति । उदात्ताद्यार्धमात्रा स्वरितमित्यस्य सर्वस्वरितसाधारणत्वात् । अन्यथा कंपस्यापि स्वरितत्वं न स्यात् पारिभाषिकस्वरितान्तर्भावाभावेन स्वरितसंज्ञाविरहात् । प्रत्युत एकोदात्तात् परस्य स्वरितस्य नीचमुच्चात् (५) इति सूत्रोदाहरणत्वे स्वादिष्ठया (१. ४६८), वीरंवन्तम् (१. १७) इत्यादेरुदाहृतत्वाच्च स्वरितत्वं नास्तीति वक्तुं न शक्यम् न च । न वयमेकोदात्तात् परस्वरितस्य स्वरितत्वं निवारयामः किन्तु तस्य च[1]............
समश्रुतित्वं ब्रूम इति वाच्यम् । किमिदं समानश्रुतित्वमुभयोः समानस्थानत्वेनोच्यते ऽथ वचनाद्वा—

स्वरितो ऽन्य उदात्तश्च प्रचयश्च द्वितीयगः ॥

इति वचनस्य स्वरितस्य स्थानान्तराभावेन द्वितीयस्वरत्वप्रतिपादनपरस्य कंपव्यतिरिक्तसकलस्वरितसाधारणत्वेनानेकोदात्तात् परस्यापि प्रचयसमाना श्रुतिः स्यात् । न च वचनबलेन समानश्रुतित्वम् । एवं हि वचनम्ः-

एकोदात्तात् परस्वारप्रचयश्चोच्चवद् भवेत् ।
सर्वे ऽवशिष्टाः स्वरिताः स्वर्यन्ते सामशाखिनाम् ॥

इति । अस्य चार्थः सूक्ष्मबुद्धिभिः सम्यग् द्रष्टव्यः । एकोदात्तात् परस्वारप्रचयश्चेति न भिन्नपदत्वं समस्तपदत्वेनैवाकरेषु बहुषु दर्शनात् । भिन्नपदत्वे ऽपि न वैयधिकरण्यं किन्तु सामानाधिकरण्यमेव । समस्तपदत्वे ऽपि न द्वन्द्वसमासः । यत एक एव वर्णः पूर्वार्धमात्रोदात्तः स्वरितः शिष्टांशः प्रचयः इति स्वरप्रचय इति प्रोच्यते स्वरितोदात्त इति च ।

य एवोदात्त इत्युक्तः स एव स्वरितस्वरः ।
प्रचयः प्रोच्यते तज्ज्ञै र्न चात्र स्वरितान्तरम् ॥

इति समानाधिकरणवचनात् । स एव च स्वरः प्रचयात्मकः ।

उदात्तस्वरितश्च प्रचयो निहते स्वरः ।

1 The MS. is broken.

इति स्वरचतुष्टयगुणं न पूरकम् । तस्मादुच्चश्रुतिरिरिति[1] स्वरितात् पराणि यावन्नीचं यावद्विरामं वा उदात्तश्रुतीनि भवन्तीति ऋक्तन्त्रतद्व्याख्याभ्यामुदात्तादनुदात्तस्य स्वरितः[2] संहितायां स्वरितादनुदात्तानामेकश्रुतिरिरिति[3] वचनेन तु च उदात्ताद्यार्धमात्रा स्वरितमिति[4] स्वरितस्वरूपविधायके नवस्वरितस्य[5] च प्रचयानां च स्वरभेदविधानेन स्वरितप्रचयानामेकश्रुत्या संभवाच्च । तस्मादयमर्थः । कंपानुदात्तपरात्परस्वरितव्यतिरिक्तप्रचयो द्विविधः । एकोदात्तात् परोऽनेकोदात्तात् परश्चेति । तत्र एकोदात्तात् परः स्वरप्रचय उच्चवद् भवेत् । स्वरितत्वात् आद्यार्धमात्रोच्चवद् भवेत् । वच्छब्दग्रहणादीषन्न्यूनत्वं स्वरितस्वरात् प्रतीयते । अनेकोदात्तात्परस्त्वापाद्यार्धमात्रोच्च एव भवति । तदन्य एकोदात्तात्परस्वरितादन्यस्वरप्रचयश्चेत्याहः—

सर्वेऽवशिष्टाः स्वरिताः स्वर्यन्ते सामशाखिनाम् ॥

इति । न च स्वर्यन्ते उच्चवद् भवन्तीति शब्दद्वयस्यार्थभेद इति भ्रमितव्यम् । स्वर्यते आद्यार्धमात्रोच्चो भवतीत्यर्थः । उच्चवदाद्यार्धमात्रोच्चवदित्यर्थः। उभयोः स्वरितत्वेनोच्चशब्दस्य सजातीयस्वरितार्धमात्रोच्चसमानार्थकत्वात् । तथा च एकोदात्तात् परः स्वरितः स्वरितपदवक्तव्यः अनेकोदात्तात् परस्तु स्वरिततयैव वक्तव्य इति एकैकस्य

एकोदात्तात्परस्वारप्रचयश्चोच्चवद् भवेत् ।
सर्वेऽवशिष्टाः स्वरिताः स्वर्यन्ते सामशाखिनाम् ॥

इति......ऋक्तन्त्रकारादिवचनस्य सर्वेऽपि स्वरिता आद्यार्धमात्रा एवोदात्ता एव भवन्तीत्यर्थ एव विवेकः ।

॥ ऋक्तन्त्रं समाप्तम् ॥

॥ हरिः ओम् ॥

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1 Cp. RT. 61.

2 Cp. Pāṇini VIII. 4. 66.

3 Cp. Pāṇini 1, 2, 39.

4 Cp. RT. 53.

5 So the MS. May be विधायकेन च.

॥ सामवेद सर्वानुक्रमणी ॥

॥ सामवेदसर्वानुक्रमणी ॥

॥ अथ सामवेदसर्वानुक्रमणिकाप्रारम्भः ॥

सप्त गानानि साम्नां वै ब्राह्मणा अष्ट वै स्मृताः ।
दश सूत्राणि सप्तापि दश लक्षणमिष्यते ॥
तत एषां स्वरूपन्तु कथ्यतेऽत्र समासतः ।
गायत्रं प्रथमं गानं आग्नेयन्तु द्वितीयकम् ॥
तृतीयं गानमैन्द्रं स्याच्चतुर्थं पावमानकम् ।
अर्कद्वन्द्वव्रतानीति छान्दसानीति पञ्चमम् ॥
ततः परं शुक्रीयं स्यान्महानाम्नी ततः परम् ।
एतानि सप्त गानानि प्रकृतेः कथितानि च ॥
तासामेव केचित्पक्षान्तरमाह ।
आग्नेयं प्रथमन्तु स्यादैन्द्रं स्यात्तु द्वितीयकम् ।
तृतीयं पावमानाख्यं चतुर्थं छान्दसं मतम् ॥
शुक्रीयं पञ्चमं प्रोक्तं षष्ठमूहाख्यमेव तु ।
सप्तमन्तु रहस्यं स्यादित्येतत्सामगानकम् ॥
अष्टौ हि ब्राह्मणा ग्रन्थाः प्रौढब्राह्मणमादिमम् ।
षड्विंशाख्यं द्वितीयं स्यात्ततः सामविधानकम् ॥
आर्षेयन्तुरीयश्च देवताध्यायश्च पञ्चकम् ।

छान्दोग्यश्च षष्ठश्च संहितोपनिषत्तथा ॥
सप्तमब्राह्मणो वंशो ग्रंथा अष्टावुदीरिताः ।
द्राह्यायणमनुपदं निदानं कल्पमेव च ॥
उपग्रन्थाश्च क्षुद्राश्च तन्दालक्षणमेव च ।
सूत्रं पश्चविधं ज्ञेयं कल्पानुपदमेव च ॥
अनुस्तोत्रन्तु विज्ञेया सूत्राणान्दशकं स्मृतम् ।

अथ सप्तदशलक्षणम् ।

गृह्यं गायत्र ऋक्तन्त्रं सामतन्त्रश्च पुष्पकम् ।
ततोवग्रहं च हितवाक्यं स्तोत्रानुसंहरम् ॥
मात्रार्चिकछलं चैव पाणिनीयश्च शैक्षकम् ।
नारदीयं गौतमीयं लोमशिक्षा ततः परम् ॥
अग्न आयानुदात्तश्च रावणीयन्ततः परम् ।
परिशिष्टे लक्षणेस्मिन् वनसंख्या प्रकीर्तिताः ॥
ऋक्दीपिका तथा ऋच्यध्यूढं सामाङ्कमेव च ।
ऋच्युद्धारस्तथा पद्यो परीऋचनिघातकम् ॥
छन्दोमय्युपनिदानन्तथा पैंगलनागकम् ।
नैगाख्यं लघु ऋक्तन्त्रश्चन्द्रिकाख्यं स्वरस्य तु ॥
उदकः प्रतिस्तोत्रीयं विदुरेवं हि सूरिभिः ।
ऋग्लक्षणमिति प्रोक्तं राशिसंख्याविधानतः ॥
सूची चतुर्था नित्यादि नमनं धारि लक्षणम् ।
हस्तलक्षणमित्येव प्रकृतेस्तु लघेस्तथा ॥
ऊहस्य तु लघूहस्य चैषां साम्नां प्रकाशिका ।
सामोपर्यङ्कसंज्ञश्च प्रकृत्यूह्यस्य लक्षणम् ॥
संकृतश्च तथैवानुस्वारवैकृतमेव च ।
स्वरभक्तिः कर्षणं प्रग्रथनत्रयमेवच ॥
संपत्य स्तोत्र्यतिहृतं स्तोभोद्धारकमेवच ।

वैरणामलक्षणं गीतिकल्पश्चैव ततः परम् ॥
चरणानां व्यूहमिति लक्षणं पारिभाषिकम् ।
छलाख्यं परिशिष्टर्षि देवानां क्रमकारिका ॥
पञ्चविंशति संख्याथ ब्राह्मणानाञ्च सूचिका ।
सूत्रलक्षणसूचिभ्यामाहत्यांकवनं स्मृतम् ॥
सर्वानुक्रमणी नाम इदं ग्रन्थस्य निर्मिता ।
श्रौतस्मार्तप्रयोगाणां ग्रन्थाख्या सम्यगीरिता ॥
ज्योतिष्टोमस्य यत्तन्त्रं समारभ्य हि विश्वजित् ।
छन्दोगस्य प्रयोगस्य वृत्तिरेषा प्रदीपिका ॥
कृता त्रैविद्यवृद्धेन तालवृन्तनिवासिना ।
पुरुषोत्तमभट्टीयं प्रयोगस्येष एव तु ॥

अथातः पौर्णमासो हि आप्तकाम्यप्रयाणकः ।
पुनर्दहनमेतेषु चतुःपूर्वस्तु खादिरः ॥
पञ्चमं षष्ठकश्चैव गौतमीयन्ततोत्तरम् ।
गायत्रस्य विधानन्तु शुंगाचार्यकृतं वरम् ॥
खण्डास्तु तत्र विज्ञेया त्रय एव मनीषिणः ।
तेषामादिस्तु पद्यो हि बहिस्यात्तु द्वितीयकम् ॥
वसोर्मन्दा तृतीयं स्यात्समाप्तं वेदमातृकम् ।
ऋचान्तन्तन्त्रव्याकरणे पञ्च संख्या प्रपाठकम् ॥
शाकटायनदेवेन द्वात्रिंशत् खण्डकास्मृताः ।
तत्रादिमे प्रपाठके चत्वारः खण्डसम्मताः ॥
द्वितीये रस इत्युक्तस्तृतीये वसुसंज्ञकम् ।
चतुर्थे पञ्चमे चैव मुनिसंख्या समीरिताः ॥
वाचो वृत्तिश्च मासे तु तस्मादुच्चश्रुतीनि च ।
आविरादि तथा कर्ण सूत्रं जालालनं स्मृतम् ॥

त्रयस्त्रिंशच्च दशकं सूत्रञ्च वसुसंज्ञकम् ।
ऋक्तन्त्रञ्च समाप्तं स्याद्विज्ञेयं सामवित्तमैः ॥
सामतन्त्रं प्रवक्ष्यामि सुखार्थं सामवेदिनाम् ।
औदव्रजिकृतं सूक्ष्मं सामगानां सुखावहम् ॥
तत्र प्रपाठकाः प्रोक्तास्तिथिसंख्यामुनेर्मताः ।
खण्डाजमाया विज्ञेया छन्दोगाः कटपादयः ॥
प्रथमे च तुरीये च षष्ठके सप्तमे तथा ।
त्रयोदशप्रपाठके रुद्रसंख्या मुनेर्मताः ॥
द्वितीये च तृतीये च पञ्चमे दशमेपि च ।
अष्टमेकादशे विद्वन् दशसंख्यास्तु खण्डकाः [redacted]
नवमे द्वादशे चैव नवका मुनिसम्मताः ।
चतुर्दशे प्रपाठके खण्डा आदित्यसंज्ञकाः ॥
खण्डास्त्रयोदश प्रोक्तास्तिथिसंख्याप्रपाठके ।
स्वरोनन्त्योऽथ प्रत्नाया हंहो उब्लि तथैव च ॥
तत्र मात्रमुणोधुश्च दिदुदीर्घान्त्य एव च ।
व्रदान्त्यङ्गि च अंसा च शौदात्ता अनृगाहिता ॥
दशकं तत्र संख्याभिर्विदुरेषाहमायनम् ।
सूत्रसंख्या तु गणयेन्नजनामायनं बुधाः ॥
सामतन्त्रमिदं प्रोक्तं समाप्तमगमं द्विजाः ।
भाष्यकारं भट्टपूर्वमुपाध्यायमहं सदा ॥
सूत्रकारं वररुचिं वन्दे पाणिञ्च वेधसम् ।
फुल्लसूत्रविधानेन खण्डप्रपाठकानि च ॥
तदादीनि यथा ज्ञात्वा वक्ष्ये प्रपाठदीपिकाम् ।
प्रपाठकानां दशसुखण्डाश्च धसका इति ॥
आदौ प्रपाठके तेषां सप्तविंशति खण्डकाः ।
एकोनत्रिंशता ज्ञेया द्वितीये तु प्रपाठके ॥
तृतीये च तुरीये च अष्टविंशतिभिस्मृताः ।

रसबाणमुनीनान्तु द्वादश द्वादशेव तु ॥
वसोर्ग्रहस्य विज्ञेया दिक्संख्या मुनिभिस्मृताः ।
दश प्रपाठके तत्र खण्डा एकादशैव हि ॥
आहत्य खण्डनवकसप्तत्यतिशतं बुधाः ।
प्रपाठकानामादिस्थसूत्राक्षरमहम्मुदा ॥
ब्रवीमि श्लोकरूपेण ज्ञात्यर्थमधुना बुधाः ।
उच्चपन्यश्च तालव्यं कत्त्सौभरमेव च ॥
अःकारो वृततो देवे यकारे च विकल्पकः ।
नकारश्च दश प्रोक्ता विज्ञेयास्सूत्रपंक्तिभिः ॥
षोडशे तु प्रकरणे प्रत्येकं खण्डसंज्ञकम् ।
पूर्वसामवशेनैव गायमानन्ततोपरि ॥
सामोपरि तथा ज्ञेया तस्मादादिप्रकारणे ।
सामोपरि तथा खण्डाष्षट् पञ्चाशत् प्रकीर्तिताः ॥
आइभावमथैकस्यात् प्रकृतेः पञ्च पञ्चाशत् ।
वृद्धा वृद्धन्तु चत्वारः चत्वारश्चागतागताः ॥
उच्चनीचं चतुर्थन्तु पदसंधौ चतुर्थकम् ।
अत्वमेकमथाभावे द्वावेव मुनिसम्मताः ॥
ततः प्रश्लेषविश्लेषतृतीयं परिकीर्तितम् ।
संकृष्टे च विकृष्टे च चतुष्टयमुदीरितम ॥
अथ व्यञ्जनलुप्ते तु चत्वारः परिकीर्तिताः ।
तदेव स्यादतिहृते आभावे षष्ठकं स्मृतम् ॥
पञ्चविंशद्विकारे तु प्रस्तावे द्वयमेव हि ।
आहत्य नवका प्रोक्तासप्ततिस्याच्छतात्परम् ॥
उच्चामहि पुनारवजये प्रत्वौशनन्तथा ।
उच्चातेजातमण्डाद्या आइभावस्ते निदर्शनम् ॥
पुनानस्सोम देवो यौधाजये प्राकृते तथा ।
सौभराभीवर्तजयानां वृद्धन्तुरीयमक्षरम् ॥

पुनानस्सोमधारया सोशब्दश्च निदर्शनम् ।
यत्र स्तोम इकारान्तो गतिसंज्ञो गतोपि सः ॥
कथ्यते तत्र दृष्टान्तो होल प्रभृति हाल च ।
गतागतौ तु द्वौ सत्सु हाइहो इतीच निदर्शनम् ॥
द्विविधा गतिरिगतिरुगतिश्चेति मात्रालक्षणवचनात् ।
तर्जनीतस्समुत्क्षिप्त उद्घातः परिकीर्तितः ॥
तर्जन्याधः पतन्युच्चात्सन्निघात इतीरितः ।
तयोर्निदर्शनं प्रोक्तमामहीयवसामनि ॥
उद्घातस्येवरुणावरिवोविन्निघातकम् ।
पदगीतं विसर्गान्तन्तमाः प्रोक्तन्निदर्शनम् ॥
ओकारान्तं संधिगीतम्मदो इति निदर्शनम् ।
पार्थवाराहवासिष्ठप्रकापा शब्दरत्वरम् ॥
वृद्धमृवर्णमाभविघ्नन्तः कृष्णामपत्वचम् ।
एदोदाभ्यामन्तःसंस्थः यस्वरो लोपमाप्नुयात् ॥
प्रश्लेषः कथितस्सोत्र ह्वेवसेवोग्नये यथा ।
न लुप्यते स्वरो यत्र विशेषस्तत्र कीर्तितः ॥
निदर्शनद्वयं प्रोक्तमेतदेव रथन्तरे ।
तत्संकृष्टं समुद्दिष्टं व्यञ्जनैर्यवयोर्युतिः ॥
भुज्याददे स्वायुधश्च निदर्शनमिति द्वयोः ।
असंयुतं विकृष्टं हि भूमियाचसुवायुधाः ॥
पूर्वांगं तद्भवेत्पूर्वं पदे संयुक्तमक्षरम् ।
परांगं तद्विजानीयाद् दृश्यते यत्परे पदे ॥
पुनानस्सोमधारयापोवसावान्निदर्शनम् ।
पूर्वांगस्य परांगस्य बयाहोर्वासि कीर्तितः ॥
प्रतिहृतं बर्हिषि ततुराणाश्च पिशंगकम् ।
वृद्धमन्तपदे तालव्यमा भवति दीधिमः ॥
पदस्य पुनावृत्तिर्विकल्पःपरिकीर्तितम् ।

ऊहे निधनकामे च मदृशब्दो निदर्शनम् ॥
अथोहगीतिः प्रस्तावभक्तिष्षोडश तु स्मृताः ।
आइभावादिभावानां सामतन्त्रेपि विस्तृतम् ॥
वन्दे वररुचिन्नित्यमूहाब्धेः पारदृश्वनम् ।
पोतो विनिर्मितो येन फुल्लसूत्रशतैरलम् ॥
आदाय फुल्लं ह्यपवादसूत्राण्ययायादिभावेषु करोति पोतम् ।
इदं फुल्लस्य सूत्रस्य बृहद् भाष्यं हि यत्कृतम् ॥
नानाभाष्याख्यया रामकृष्णादीक्षितसूरिभिः ।
सामतन्त्रस्य यद्भाष्यमयमेवैव चिन्तितम् ॥

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चतुर्दशावगृह्यस्य सूत्राण्यादिपदैरिदम् ।
लक्षणन्तु प्रवक्ष्येहमथावगृह्यतीति च ॥
हितवाक्ये त्रिंशदेव खण्डा आहुर्मनीषिणः ।
धर्मोपप्रकृतौ विद्धि सुचित्तो स्तोभ एव च ॥
उत्तरस्यामृचि प्रोक्तो वेदो धर्म इतीरितम् ।
अनुक्तं सर्वमेतेषु पौरुषेणैव या कृता ॥

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अथ स्तोभानुसंहारे चत्वारिंशच्च पाद्यकम् ।
आद्यन्तदर्शनस्तोभस्तत्रादौ तु प्रपठ्यते ॥

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मात्राणां लक्षणं प्रोक्तं खण्डास्त्रिभिरुदाहृतम् ।
फुल्लकारेण यत् प्रोक्तं तदुत्कृष्टं श्रुतौ विधिः ॥
आर्चिके लक्षणे प्रोक्तं श्लोकानान्तु त्रयोदश ।
उदात्तश्चानुदात्तश्च आदितक्रमशस्फुटम् ॥
फुल्लस्य लक्षणे श्लोकाश्चतुस्त्रिंशदुदीरिताः ।
अथ पञ्चविधाष्टौ तु लक्षणारंभ इष्यते ॥
पाणिन्युक्तौ तु शिक्षाया षष्टिश्लोकादाहृतम् ।
अथ शिक्षां प्रवक्ष्यामि सूत्रारंभणमुच्यते ॥

कर्तृत्वमपि शिक्षाणां नामलिंगाच्च दृश्यते ।
इदं शिक्षस्ययं भाष्यं पिङ्गलाचार्यचिन्तितम् ॥
प्रपाठकौ द्वौ शिक्षायां नारदस्य तु शैक्षकम् ।
खण्डाश्च षोडष प्रोक्ता अष्टावष्टौ प्रपाठयोः ॥
श्लोकेन पञ्चत्रिंशेन समद्विशतसंख्यकम् ।
अथातःस्वरशास्त्राणां यवकारं समं विदुः ॥
भट्टशोभाकरेणोक्तमिदं ग्रन्थस्य विवृतम् ।
गौतमी शिक्षया प्रोक्तौ पाठकद्वयमेव तु ॥
खण्डाश्च षोडश प्राहुर्मुनयस्सामचिन्तकाः ।
प्रपाठके तु प्रथमे खण्डास्तु वसुसंज्ञकाः ॥
द्वितीये नागसंख्यास्तु मुनीनाम्मतमीरितम् ।
त्रयस्त्रिंशद्व्यञ्जनानि अस्योदन्तु द्वितीयके ॥
खण्डास्तु लोमशिक्षायामष्टावाहुर्द्विजोत्तमाः ।
श्लोकानामष्टसप्तत्या पूर्णमाहुर्मुनीश्वराः ॥
लोमशिन्यां प्रवक्ष्यामीत्यादिश्लोकवाचकम् ।
रावणेन प्रणीतन्तु वेणामलक्षणं बुधाः ॥
त्रयः प्रपाठकाः खण्डा रावणा यत् प्रकीर्तिताः ।
प्रपाठके तु प्रथमे षोडशीतिरुदाहृताः ॥
द्वितीयेथ वनं प्रोक्तं तृतीये मुनिभिःस्मृतम् ।
अग्ने यो प्रथमे विद्वन् आमनबौ द्वितीयके ॥
रथन्तरं स्वासुदिगिदौदुदौ पेढज एवतु ।
इत्येते सप्तदश तु लक्षणानि विदुर्बुधाः ॥
अध्यायास्तु त्रयः प्रोक्ता गौतमप्रोक्तधर्मके ।
नवविंशतिखण्डास्तु प्रथमे नवकं स्मृतम् ॥
द्वितीये च तृतीये च दशखण्डास्समीरिताः ।
वेदो धर्मस्तु तत्रादि द्विजातीनां द्वितीयके ॥
चतुष्षष्टिस्तृतीये तु समाप्तं धर्मशासनम् ।
कृतामिताक्षितीचाख्यो हरदत्तेन विस्तृतम् ॥

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